Stri Dharma

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NOTES AND COMMENTS

A Ranee Temperance Reformer

Following the splendid precedent of the Begum of Bhopal, another woman in power in India has cried "Halt!" to the drink traffic. The Press reports that the Regent Rani Sahaba of the State of Jasdan has issued orders against the fresh issues of liquor licenses, and has devised measures against illicit traffic. The impressment of labor has been forbidden and another order forbide levies of articles by Kotwals and others. These are all steps in the right direction of good and Maternal Government.

The Age of Marriage

There was a long and heated discussion at the recent Conference of the Sanatana Dharma Sabha in Benares on the subject of the Shastraic age of marriage for girls. Several Pandits and Mahamahopadyayas moved a Resolution that the marriage of girls before puberty was Shastraic, reasonable, just and prudent and that it should take place between the age of seven and twelve. A learned Pandit with a humane heart who moved an amendment that marriages after puberty might be permitted with *prayaschita* (a form of penance) in order to prevent child widows was forced to withdraw his proposal. Other sturdy and scholarly Pandits argued that marriage within three years after puberty was also Shastraic. This shows that these bookwise men are not agreed as to authorities and in such cases every mother and father has a right to judge by their own common sense in this matter. Nature shows by the operation of her infallible laws that she is against early marriage where it is followed by early motherhood for the race almost immediately deterioates and infantile mortality and the early death of mothers proves that there is wrong-doing in the custom, as it is practised at present.

The time *must* come women as well as men will take part in discussions such as these which affect their own well-being so directly.

Women's Home of Service, Madras

The end of the second month of the existence of this new Home sees 50 women on its rolls as pupils for various industries, and the Child Welfare Centre firmly established in popularity and usefulness. Two hand-looms are being worked and six women are learning weaving. The cloth and towels that have been woven are so good that they are bought up at once. Nineteen pupils are receiving instruction in pillow-lace-making and are paid a small amount per month until they are sufficiently proficient to be paid by piece work rates. This is an industry that has great capabilities for expansion in the Home. The instruction in embroidery by Mrs. Mahadeva Sastri is being availed of by a growing number of ladies and two Muhammadan women are working daily in the Home at this same craft in a more advanced stage. The rattan work is the chief attraction to others. Crotchet and knitting are taught by Mrs. Dinshaw. A gentleman, who insists on remaining anonymous, has offered to present the Home with a sewing-machine up to the value of Rs. 200. This generous offer is due to the kind offices of *Stri Dharma* which contained in the August issue a request to the world for the presentation of sewing-machine and a typewriter.

Over 70 children attend the Baby Welcome each morning for hot bathing and medical attendance. A number of women also take advantage of the weekly visit of caoable Doctor Muthulakshmi Ammal who is so kindly giving her services honorarily to the Home. On the occasion of her little son's birth-day she let it be known that she would distribute some cloths to the poorest children. The result was a record attendence of 150 at the Baby Welcome in the morning and a crowd of about 250 in the afternoon! It was a business choosing out 30 girls from such a crowd and stemming the disappointment of the rest by the distribution of Indian sweets, but it was accomplished, and a half-hour's talk in Tamil to the mothers by Mrs. R. Kamalabai and the Nurse gave a chance for instilling useful instruction on village hygiene.

The Donors whose generosity had enabled the Home to be started, were invited to visit the Home on the 29th September and with other sympathisers inspected the various classes and watched some games of Badminton. Music and pansupari completed the afternoon's enjoyment.

New Zealand more Backward than India

It is very interesting to find a New Zealand woman envying the advanced position of Indian women as compared with that of New Zealand women. She has written:

"The position of women in New Zealand, so far as being represented on public bodies, is very disappointing, and strangers coming here express

surprise that after 25 years of possessing votes for women we are far behind the women of other countries, who have had the vote only a short time. We have no representative in Parliament and only three City Councillors. Last week the Legislative Council again threw out the Bill in favor of Women Justices of the Peace, although it passed the Lower House without a dissentient voice. These fossilised members of the Upper House trotted out arguments about Woman's place being the Home and no women wanting to be on the Bench— and this in spite of the fact that the New Zealand Women's Societies had circularised all members of the Council urging the necessity of this much-needed reform. When we read of the election of four women to the Bombay City Council and the appointment of a Woman Magistrate in India it made us ashamed of our own position and of the backwardness of our legislators."

The writer, Mrs. Donaldson, has been an active public worker for many years. She is the District Hon. Secretary of the New Zealand and India League in Wellington, the chief town of New Zealand. She is a subscriber to *Stri Dharma* and has been pointing out to the people of her country the superiority of the Indian men's political treatment of their women.

Indian Women in Fiji

A very strong bond of sisterhood is being woven between the Australian women and Indian women through the devotion the former are showing to the cause of Indian women in the Fiji Islands. The Australian Committee to deal with the Social and Moral conditions of Indian Women in Fiji has been unremitting in its efforts to gain the reinstatement of a lady Doctor who has been dismissed on the plea of retrenchment schemes. The Colonial Hospital is now without a medical women, and the dispensary started by this Dr. Staley is now closed. The Women's Indian Association reinforced the work of the Australians by also sending in a Petition to the Governor of Fiji on behalf of these needs of women. The matter was also brought up at the Women's Congress in Rome, but despite all these attempts our requests have not yet been granted. Mrs Bennett, the Australian Secreary, is devoting herself utterly to getting medical help for our Fiji sisters, and success must surely eventually crown all her self-sacrifice.

A Shameful Proposal

It was announced in the newspapers that it is the intention of the authorities of the coming great British Empire Exhibition to bring a party of South Indian dancing girls to London as part of the Indian Exhibit. We protest most strongly against this proposal. It amounts to a display to the West of a side of Indian life of which we all feel ashamed and which we certainly do not want paraded before the world to be made into a weapon against us later as occasion arises. The Exhibition has as its aim, its promotors declare, the exhibition of all that is best in the various Nations of the Empire. Nauch-girl dancing is not within this category and we trust that publicity to the proposal will knock it on the head. It would make Indian women citizens blush with shame to feel that they were being represented to the West by a party of dancing-girls. Dancing is a noble plastic art and is hallowed by its association with the dancing Natarajan. It can be as pure as the Gopi's dance around Sri Krishna. One often sees the most pure dancing rhythms and figures danced at marriage parties in South India by the ladies in their own apartments but these are entirely different from the environment which retains the professional dancing-girls in a life shame and keeps them outcast from respectable society both by birth and calling. The project must be dropped in the good name of Indian womanhood.

P. S. As we go to Press we learn with pleasure that the project has been dropped.

The Position of Islamic Women

Speaking to a Student's Union in Bombay. Dr. Kitchlew made a strong plea for the better education and the greater freedom of Mussalmen women. He maintained that the legal position of Muslim women was better than that of Western women. Under Islamic law both parties to a marriage were parties to a contract, he said, on terms of equality. All rights were common to a husband and wife, and the one did not possess rights which the other did not. However so long as Muhammadans kept their women in ignorance, be continued and in darkness so long would they so long as a people remain in their present fallen position. Only by educating their women, by raising them would they enable women to do their duty to their country and take part in the fight of liberation. Mrs. Sarojini Naidu who presided at this meeting told the story of the aged and revered mother of the Ali Brothers who even now in her old age is going all over the country inspiring life and spirit in the pepole. When the Begum went to Ajmere, she prayed for the Hindu-Muslim Unity, for the freedom of the Khilafat, for Swaraj for India, and then sat in meditation but not one word of prayer did she offer for her own imprisoned sons! Mrs. Naidu also alluded to the power and culture add wisdom of the Muhammadan woman ruler, the Begum of Bhopal. There is a great future openeing out before Mussalmen women as is shown by the freedom which is now granted to the women of Turkey.

Honour For a Bangalore Woman

Mrs. Kampanna, a member of the Bangalore Mahila Seva Samaj, has presented a portrait of Mrs. Chandrasekhara Aiyar, the President of the Samaj, to be hung in the main Hall of the Samaj's fine buildings. Advantage was taken of the visit of Dr. Besant to Bangalore to get her to perform the unveiling ceremony for the portrait. She made an inspiring speech on the occasion of which the following is a summary:

"She was no stranger to the Samaja, as she had visited it three times before and had the honour of opening the new building three years before. She had heard of the good work done by the Samaj

whose members were an uplifting firce in Bangalore. The duties which devolved upon women were most important, and were being well impressed upon the pupils at the institution. The elders regarded the youngers as their own children, and the tie of love and humanity bound the two closely together. People grew in stature as they gave themselves in service. The progress of their Motherland depended largely on the work of the women of India. Woman, according to Manu, represented *Shakti* or power; even the will of a Deva cannot be carrieed out unless sent through the Devi or Shakti. Of all great movements it was true that they grew and prospered as and when women took their proper place in them. Woman was the queen of the home, the light of the home. And in the older times the women of India played a great part in maintaining the greatness of the land. Now they were beginning again to take up a similar position, and to bear their share of the burden in the uplift of the Motherland. The pupils that were in the Samaja were being trained for that woak of uplift. A leader was one who was foremost to serve; and that was true of the lady whose portrait was being installed that day. She, along with her husband, was doing her share of the common work; she was the mother of the larger family; she was the light in a larger home. They had done well to perpetuate the memory of one of the best and most energetic of their workers. She thanked them for giving her the privilege of unveiling their President's portrait."

Parvati Ammal is an example to all who love their sisters and their country of the way both can be served without detriment to home duties or full partnership in the life of one's husband. We join in congratulations to her.

Behar Goes Ahead In Curing Leprosy

A grant of Rs 200 has been made for the purchase of medicines for the treatment of leprosy in two district hospitals in Behar Province. The latest scientific treatment is thus made available to all those who care to use it in those localities, and will doubtless prove an inestimable boon, particularly to those of the better classes, who are naturally unwilling to enter a hospital. The Hon. Minister for Home Affairs is to be congratulated on his wise and statesmanlike attitude in this connection, taken at the instance, one guesses, of Mrs. E. A. Johnston, who is making this cause her own in a wonderful way. The adoption of a similar policy in other Provinces would go far towards the eradication of this disease from the country.

Birthday Good Wishes

This note is written on the birthday of that veteran worker for India's people, old and young, Dr. Annie Besant. She enters her 77th year this month. May this year be free of the pain which has made her a prisoner for the past four months, and may she regain full health and vigour to enjoy her life of service dedicated! The swelling and stiffness of her right knee have been a hard handicap to her during recent months.

QUARTERLY REPORT OF THE BOMBAY PRESIDENCY'S DOINGS

By Our Special Representative

1. A deputation consisting of Mrs. Mananiklal Premchand, Mrs. Thomas and Dr. Jerbanoo Mistri, investigated the condition of cells in which women lunatics are detained between the period of certificaton and their removal to the asylums. They found the state of things most unsatisfactory. The report made some good suggestions which were approved of by the Home Member.

2. The Parliamentary Sub-Committee also suggested certain reforms in prison cells and police courts regarding women prisoners. These also are being carried out.

3. For the first time in the history of Bombay a Muhammadan lady, Mrs. Shafi C. Tyabji, has been appointed on the Municipal Schools' Committee. Her views should prove very useful in connection with the education of the Muhammadan school girls.

4. Dr. Jerbanoo Mistri is appointed the Convener of the Parliamentary Sub-Committee of the Women's Council. The work of this Commtitee is rapidly increasing, and it is appreciated by the Government who refer to it for opinion all the Bills affecting women and children before being introduced. The work of this Committee proved that, if not all, some women at least can fill a very useful place in civic life. Yet its request to the Government to appoint women as Justices of the Peace and Honorary Magistrates has not received the attention it deserves.

5. The Women of Bombay have lost a very good friend in the death of Miss Dobson in England. As late Warden of the University settlement she had endeared herself to many a woman student, to a great majority of whom she was at once a friend, advisor, and in their own words, like a mother. She tried her best to make the lot of those who were away from their homes for study purposes, brighter and happier in a foreign place. She was one of the few Europeans who understood the ways and customs of Indians, and tried to bring about intercourse between the two communites.

6. A meeting of the women of Bombay was held in August last, to protest against the Kenya decision.

7. A meeting of the women of Bombay is to be shortly held to suppport the resolution passed by the Bombay Municipal Corporation prohibiting the slaughter of cows under 8 years of age.

8. Under the joint auspices of the Bombay Presidency Women Graduates' Union and the Women' Indian Association, Dr. Cousins of Madras delivered in Bombay in August last a very interesting lecture on "Poetry and Drama" before a large gathering of ladies and gentlemen. The President Mrs. Harry Hodgkinson said that Dr. Cousins

was welcome amongst us not only for his own good work in India, but because he is the husband of Margaret Cousins, whom many in Bombay have the honor to know and who has rendered invaluable services to the cause of women's franchise in India.

9. The Bombay Presidency Women Graduates' Union gave an At Home in August last to meet the 29 new lady graduates. Nearly 150 guests including some prominent ladies of all the communities graced the occasion. The pleasant duty of welcoming the new graduates fell to the lot of the President, Dr. Jerbanoo Mistri who advised them to fulfil the ideals of true womanhood by increasing their utility to their homes and state. Whatever else they did, if they failed in the domestic virtues, the foundation of the State and of Society was doomed. They must shoulder their burdens in respect of welfare work amongst their own sex. Domestic training from an early age should be the principal aim of parents and educational institutions.

10. The All India Social Workers Conference to be held in December or January next promises to be a very most interesting and useful one considering that almost all the women's Societies have joined it and have sent in their representatives. A very interesting programme of lectures and papers has been arranged.

11. Bombay commemorated a very important function this year *i. e.* Mothers' day. Mrs Masani, the President, said that unless mothers were educated they cannot play an important part in the advancement of a nation. Every woman must always keep before her the ideal of good motherhood. The chief privilege of a woman is to be a mother.

12. The Zorastrian Stree Mandal, encouraged by the success of their cooking Department in their Industrial Institution, are launching new projects for teaching dress making and laundry. They intend to make clothing out of their own materials and sell them, and take orders for washing clothes just like Washing Co., thus furthering the objects of the Society, *i. e.* to enable Zorastrian women of all ages to earn a decent living.

13. The Ahmedabad Ladies are as usual carrying on quietly and unostentatiously welfare work of all descriptions. Their chief activity at the present moment is Infant Welfare and Creches in some of the Mills. In this direction they seem to be determined to try and follow in the footsteps of the Sholapur Mills.

14. Mrs. Ranade with the help of Mr. Deodhar leaves no stone unturned to advance the work of the Poona Seva Sadan. Their latest activity is Infant Welfare Work and a training college for women. The Seva Sadan of Bombay to which the indefatigable Secretary, Miss Engineer, has devoted her whole life, and the Poona Seva Sadan are institutions which go to prove what Indian Women, given a fair opportunity, can do.

LIFE IN JAFFNA, CEYLON

BY LADY R. L. RAMANATHAN

Jaffna to-day does not suggest the ancient glories of Sri Lanka, or remind us of those legends that stir our hearts. The sun is hot, the fields are parched, except where under irrigation, and the air is laden with sand and dust which rises in whirlwinds caused by the strong gusts of the south-west monsoon. There are no golden walls or palaces, no mountains or rivers with delightful water-falls in the North of Ceylon, but a flat dry country covered largely with gravel and stones. The tall palmyrah palms stand straight with their stiff leaves at the top, looking like wind-mills in the distance. The hedges of prickly and thorny shrubs are covered with dust. There are no flower gardens along the unwatered streets. The glaring roads are lined with fences of dried palmyrah leaves and the houses are mostly hidden away behind them. Nature seems to be less favourable to Jaffna in many ways than to those lands where rain is plentiful. To keep the crops fresh and green during the dry months, people are obliged to toil day and night, watering with pots or irrigation by means of channels from innumerable wells. They have to watch the seasons carefully and get in one crop after another quickly, otherwise there is no possibility of good harvests.

Under such conditions as these even with the utmost care, cultivation in the north of Ceylon does not yield the best results. Still it was felt that Jaffna should not be behind the rest of the Island, and that there should be an Agricultural Exhibition like those held in Colombo, Kandy and other places, where everything is favourable and the people are used to such things. The working up of an Agricultural Exhibition in such a country as Jaffna requires some courage and perseverance. Here such ideas are new. People are not accustomed to do much outside their own homes and gardens, and those who had to organise the Show found very few workers who understood what was required to be done. Nevertheless to the astonishment of everyone, the Exhibition turned out to be a great success. The Experimental Gardens of the Agricultural Department were to the fore with wonderful exhibits of field and garden produce hitherto undreamt of in Jaffna, and private farms and gardens made splendid contributions of all kinds of grain, fruit and vegetables, not to speak of lovely cakes and dairy produce made by the ladies of the Jaffna Dirtrict. His Excellency the Governor of Ceylon and Lady Manning, who graciously came to open the Exhibition on 13th June, were delighted with the arrangement of the produce and the decorations. From the moment they stepped on to the platform of the Jaffna Station, they felt glad they had come, in spite of the heat and dust, and the long journey, because they knew what difficulties had been surmounted.

Instead of the Jaffna Station that we all know, Their Excellencies found a shady bower constructed with greenery, pot plants and awnings, and they must have felt that the worthy chief who

dwells there had dived into the past and brought out for them some of his ancestral splendour. The Boy Scouts formed a guard of honour, and the Jaffna Urban District Council presented an address to which His Excellency replied in an eloquent speech. Their Excellencies were then esorted with national music along the route prepared for them and they found that not only the dwellings on either side were decorated, but the space overhead was also adorned with a network of colour so that they seemed to be passing through a continuous bower. On arrival at the reception hall, they were garlanded, and after the presentation of an address from the people, which was enclosed in an ebony box mounted on four silver elephants, His Excellency thanked them all and gave them his help and advice in many matters. He admired the industry, energy and perseverance of the people of north Ceylon, descendants of the ancient Tamil people from the great mother-country across the sea. His Excellency's kind words on the memorable occasion of his visit came to them as refreshing rain after a long drought. They felt that His Excellency understood them and appreciated their labours.

After the reception, the people talking among themselves recalled with pleasure his words again and again. "These words are a memorial to be handed down to our children's children." "We must preserve them for our people." "Did His Excellency not say we had done well?" said one. "Yes," said another, "He said we had been a great help to the Secretary of State in the matter of the Legislative Council Reforms." "But," said another, "he says the fight is not over, we have much more to do."

The following day His Excellency opened the Exhibition, and the Maniagar of Jaffna had the pleasure of seeing his labors crowned with success. The appreciative words of His Excellency, and the very large attendance at the Exhibition, were the best rewards he could have had. The Kachcheri Mudaliyar of Jaffna, without whose kindly presence no function in Jaffna would seem complete, and the other Chiefs of the District, rendered every assistance to Their Excellencies and the visitors. After the welcome song, His Excellency opened the Exhibition with a stirring address, urging the people to cultivate their forest lands, and offering them every assistance. To promote a better food supply, the Government has organised a great irrigation scheme in the forests of the North. From that dense forbidding forest called the vanni in the hot dry region of Ceylon above Anuradhapura, it is hoped that sufficient rice will be obtained to keep the people of Jaffna free from a repetition of the troubles of a few years ago, when they had to manage with rations from the Government.

Looking round upon the chiefs and people who gathered together to welcome Their Excellencies, and enjoy the exhibition, no one could fail to see that ancient national and traditional dignity still present among them, a heritage more precious than all the material splendour and grandeur of the past. The dauntless, austere spirit that came over with them from the sacred shores of India in ancient days lives with them still, protecting them amidst all the dangers of modern times. Their ideals are still those of the golden past. Guided by those great ideals, many leading people prefer to stay in Jaffna with all its drawbacks, rather than continue in the city, where comfort, convenience, luxury and pleasure abound. Their lives are austere and more in harmony with the sacred waters of Kirmalai where their ancient temple stood, than with the rush of the city. The old heroic stories will live again when younger men rise up and remember the examples set to them by their revered elders, in these days of struggle—not against armies and weapons—but against more subtle enemies existing in the present methods of living, that destroy in the people their best qualities. No one who enters either the wealthy or humble homes of the North of Ceylon can fail to recognise the same spirit of austerity, simplicity and perseverance which adorned the race in days gone by, or fail to see the building up in spirit of men and women in the midst of almost a barren waste, who are silently striving to attain the state their ancestors attained, and labouring amidst the hard conditions of the daily round of duties to store up something lasting which they can carry with them when they leave this sphere of work. The ancient traditional spirit of the Tamil people will keep them strong and firm and make them progress along proper lines. We need not regret that the great past has gone, but be glad that the people are still struggling on in a way consistent with the present conditions of things. There is very much to do, but the work now is not that of going out to fight for the right to live in certain areas, but of preserving the grand ideals of the past amidst the clamour of modern times of living and working day by day for the building up of the future. The ancient ideals are not mainly those of dress and manners and customs, but are of the inward life which strives to be righteous, and honourable, and true, and to dwell as near as possible to that sacred shore which alone is worthy of attainment.

Many Tamil ladies came to the Exhibition. Usually they prefer to stay at home, but on this occasion they assembled in large numbers in honour of Lady Manning's visit. Everyone enjoyed seeing the exhibition, and the performance of "Harichandra" by the Sarasvathi Vilasa Sabha of Jaffna. The members of this amateur company deserve unlimited praise for their sympathetic rendering of the play, and for their splendid effort to reproduce the ancient Epics of India to the present generation in an acceptable manner. There were wonderful fireworks too, all made in Jaffna.

After a brief sojourn of three days in Jaffna Their Excellencies bade farewell to the North and returned to Colombo. They leave behind them many delightful and precious memories which will be cherished by all who had the good fortune to be present in Jaffna on the occasion of their visit.

WOMANHOOD'S CONTRIBUTION TO BROTHERHOOD

[*Editor's Note:* An important campaign of an intensive kind is to promote Brotherhood being carried on during October, November, and December, by the Theosophical Society all over the world. The following is quoted from amongst a series of short articles on the subjects in the *Theosophist.*]

The term "Brotherhood" must not be taken literally. It is a word that grew up to express the extending consciousness of unity among sections of people who were at a stage when they could organise themselves into groups. In the past that consciousness was developed only in groups of men. Womanhood as a conscious entity had not then been born. Women then were secondary, uneducated, unorganised. The result was that societies for promoting brotherhood were comprised of men only. This is most noticeably seen in the ancient order of Free Masonry. One finds it in the terms of the French Revolution "Liberty, Equality and Fraternity," where the "Fraternity" has excluded, ever since then, the women of the French Nation from the political life of the country. It is also existing still in the "Brotherhood" movement in England which is meant only for male members. But the brotherhood, which Theosophists are aiming at establishing is bigger than the word into which we are seeking to squeeze it. There can be no true "Brotherhood" without "Sisterhood". Our future brotherhood has to burst the bonds of its traditional masculinity. It will have to become "Brother-Sisterhood"—I dare to coin the word "bristerhood," though every reader may smile on seeing it.

Men seek to be brotherly to the men of other Nations; women are seeking to be sisterly to the women of other Nations, but this is not all. Men need to be brotherly to the sisters of other Nations, women need to be sisterly to the brothers of other Nations. First these relationships must be established between the men and women of the one Nation. In India for instance, men and women need primarily to break down the present barriers of sex-consciousness that prevent true "bristerhood." In this very country I know Indian men who are scared to go amongst a number of their own country-women. The Indian women are frightened to appear amongst men or to attend a public meeting because men are there. The first necessity of world-brotherhood is to establish a real kinship, irrespective of sex, unconscious of bodily form, amongst units of one's own race; each seeing in the other only the sexless soul.

The building up of world-sisterhood will be less difficult than the building up of world-brotherhood because the interests of men are rooted in *things*, which are separative in their very being, whereas the interests of women are in Life, which is one. Women are essentially the creators, the givers, the nourishers the care-takers of *life*. Their *dharma* groups itself round birth, food, children, sickness, the care of the aged. They know the cost of life; they are attached to living creatures rather than to inanimate objects; they fight against disease and death in all its forms. But the day of the creation of true womanhood is not yet accomplished. Woman has not yet fully realised her responsibility and her power for maintaining inviolate *the sanctity of life*, but it will surely be in *preserving life* from the ravages of *disease* and *lust* and *war* that woman will make her contribution to that state of universal kinship, towards the realisation of which men and women are now begining to strive together.

INDIA

BY SHIRLEY MAUREEN HODGKINSON

(*Translated into Gujarati By Professor J. M. Buch-Lalit*)

India, India, hear! her very name is a song,
So regal is she, so dear, I have loved her, served her long.
As her gift to me I have lived life's fairest days in her land,
She knows that my heart she holds, I love her and understand.

It seems to me that she is mother whose heart is sore,
When she sees her children, hers, the true strong sons that she bore,
Swayed by hatred, discord, strife, like moths at a flickering flame,
Drugged with words; she sighs: "They are mine and I love them each the same."

"Varied in caste and creed, not their speech but their souls are one,
Each is my cherished child, each my loving and loyal son.
They would win me stars to wear, a golden crown they would give,
They would die for their mother's sake; my children, wake and live!"

India, India heed! let the past with its rancour die;
Each morn doth a new day dawn beneath her glorious sky
England stands by her side, the world and the Nations wait,
Sympathy, service, love, these are thine, O Queen, not hate!

OUR FAR EASTERN SISTERS

KOREAN IMPRESSIONS

BY I DE MANZIARLY

Coming from Japan one is struck by the contrast between Japan and Korea. Everything is utterly different: the country, the people, the whole atmosphere of the place. In Korea the scale is bigger: large valleys, big rivers, high mountains, nothing of the garden-like Japan. The people seem taller too in their white floating garments, and it was at these garments I looked intensely when I came over to Korea from Japan. Men and women wear white muslin dresses, most of the time very white and clean, well washed and pressed, especially the men. I looked at them not so much admiring the costume as wondering how much time it takes to wash and to press this immaculate material. What else could a Korean woman do then except clean the clothes of the family? and I think I guessed right—she does not seem to have time to do anything else beside her simple housework, and even then the houses look badly kept and lack cleanliness.

Arriving at Seoul I tried to get information, but there is not much to find out about women's life here. She was oppressed for a very long time and led a very secluded life, going out only at certain hours in the evening, when it was forbidden to the men to be in the streets,—an exception being made for blind men—and indeed one never saw so many blind men using their long guiding sticks walking along the streets as in Korea between eight and ten o'clock in the evening in ancient days! This custom does not exist any longer and one now sees the women moving freely everywhere.

Since the Japanese arrived in the country 15 years ago they have opened 800 schools. Twenty-three per cent of girls are to be found in the schools but the larger number of them belong to the bigger centres. In the country many, many women, and men, too, are illiterate.

Thanks to the kindness of the founder I visited a large, fine High School for girls in Seoul founded by a Japanese lady, Miss Fuchizawa, 18 years ago. First there were only 5 girls, now there are 600 Korean girls. Some of them are now in the University in Japan and a quite a number have graduated and are now school teachers in the villages. It seems that the girls are bright and learn easily and quickly. If Korea does not possess at the present time a prominent woman artist, writer, or social worker, with a better general education we may see in the future the women take a leading part in life, because of their cleverness.

It is vacation time now but the school I spoke of has a summer course for teachers, and I went to a lesson on chemistry. About thirty healthy, clean and eager looking girls were deeply interested in the experiments shown to them. In the next room I admired a herbarium made by the teachers; I saw beautiful embroideries also. The school possesses practical teaching too in home-keeping, cooking and other domestic arts. But I never saw or heard mentioned a religious instruction, a chapel, temple, image, symbol or their religious attribute.

Talking things over with the headmaster, I asked about the religious feeling of the people. It appears that the Koreans have no real religion of their own, there exists only Shamanism, a low form of supertitious witchcraft. Buddhism was abolished 400 years ago and now Christian missionaries are at work. The number of Christians in Korea is said to be 300,000. Confucianism was once the recognised religion, but the religious interest seems to be more or less absent and the country people are satisfied with the low form of Shamanism they possess. So one sees no temples except the Buddhist temples in the mountains, old temples speaking of days which are no more, and others belonging to Confucianism where ceremonies are performed from time to time. But as art and religion and science used to flourish in this land they may come back again to it. The general education is surely progressing, girls too begin to attend school; in the better classes a demand for higher education is felt. They study the Chinese classics, and foreign languages, some girls have gone abroad and will come home with a new experience and a new life will begin.

Korea brought her art and science to Japan centuries ago. Now Japan has to pay back her intellectual debt and so teach her what she seems to have forgotten. Let us hope that the Japanese woman will help her Korean sister in her endeavor to awake and to progress as does so wonderfully Miss Fuchizawa, who gives her whole life and her whole strength to her school and her beloved pupils.

WHAT THE REFORMS HAVE DONE FOR WOMEN

(Continued)

BY MARGARET E. COUSINS, B. MUS., J. P.

The introduction of the Reforms influenced at once a number of the Indian States to grant greater recognition and powers of service to their women. Travancore took the lead and enfranchised its women granting them also the right to be nominated as members of the Legislative Council. Cochin State made a clean sweep of the sex disqualification and gave women and men equal rights as citizens, but as yet no woman has gone into the Council. The important State of Mysore has granted to women the right to vote for the Representative Assembly, but not as yet for the Legislative Council, though this body was the first in the world to give a unanimous vote in favor of extending the legislative franchise to women. The small State of Rajkot has the honour of being the first place in India to elect women (two) to its new State Council. The education of women also has progressed much more rapidly in these States than in British India, and other social reforms have come about in consequence.

Not only as electors who send forward their representatives to make the laws of the land, but also as administrators of that law and the application of it, women have come into their Kingdom. For the first time in Indian History a woman has been appointed as an honorary Magistrate, and takes her seat in a quorum of three First Class Bench Magistrates. This would hardly have happened had not the Reforms first made it possible for women in this country to be recognised as responsible citizens. Equally remarkable has been the promptitude with which the Legal Profession has been thrown open to women by the Legislative Assembly. For long this step has been needed for the protection of women's interests, especially in the purdah-keeping areas of India. Several times Indian women academically qualified to act as lawyers had applied to the Indian Courts to be enrolled as pleaders, but unsuccessfully. The opening of the legal profession to women in Great Britain gave a precedent that the Indian Legislatures hastened to follow with the result that in record space of five minutes' time the Government of India introduced and passed the amendment to the Legal Practitioners' Act which has removed the disqualification of sex from its provisions for the enrolment of Vakils and Barristers. Two women are now enrolled by the Courts of Allahabad and Patna.

In no sphere of Indian life is there greater need for reform than in matters relating to sex. Child marriage is deeply rooted in the higher castes and yet it is recognised as a cause of physical deterioration. Its *raison d'etre* is the promotion of morality, but the debate on a Resolution in the Legislative Assembly to raise the age of consent for married girls from 12 to 14, raised a storm of opposition which disclosed a serious state of legalised license within marriage which entirely refutes the possible good that this early marriage is supposed to bring to the girls.

Both the Assembly and the Council of State, however, put themselves quite willingly in line with the resolution of the League of Nations and Western countries that the age of consent for unmarried girls be raised from 16 to 18 years of age, though this is still below the ideal aimed at, that of 21 years. This has been a particularly useful step made possible by the Reform Bill, but unfortunately, suffering also from the limitations of same Bill, for the Home Member has delayed enforcement of this new law on the unjustifiable excuse (as women think) of its being inconsistent with other sections of the Penal Code where 14 remains the age. The Legislatures have also prohibited the introduction of foreign women into the country for immoral purposes. This is a measure which specially affects for good the large ports of India. A very antiquated law under which a woman might be imprisoned if she failed to obey an order for the restoration of conjugal rights has been rescinded by the Assembly. The reputation of the Central Legislative bodies has been much enhanced by the manner in which they have dealt with these subjects, save in the case of the protection of married children.

In the Provincial Legislative Councils much also has been done to cleanse the social evil. The Calcutta and Bengal Councils have each passed Bills penalising "procurers" of girls for immoral purposes, and in the case of Calcutta, striking at all those who exploit these poor victims for commercial purposes. They have made the keeping of brothels illegal, and landlords and women superintendents of such places, pimps and abettors of this soul and body-killing trade, are now liable to prosecution and heavy sentences. The Bombay Bill is less drastic, but it is the beginning in India of following the precedent set by Burma and Ceylon for entirely rooting out commercialised immorality with all its brood of cruelty, heart-break and domestic dissension.

(*To be Concluded*)

WOMEN THE WORLD OVER

England

Mrs. Alfred Lyttleton has been appointed a Delegate to the Assembly of the League of Nations. She is a lady of great experience in organisation both during the War and in promoting good fellowship between various countries through the development of artistic and literary relations by means of exchanges between different countries. She should make a very able and helpful representative of women's interests.

Miss Joan Proctor F. Z. S., F. L. S., has been appointed curator of reptiles at the Zoological Gardens, London, and will assume her duties in the late autunm. Miss Procter was educated at S. Paul's School for Girls, and, since 1916, has worked in the reptile derartment at the British Museum, first as voluntary assistant to Dr. Boulenger, and, since his retirement, in charge. She is the author of a large number of papers on the anotomy, classification and habits of reptiles and batrachians, and for many years has kept a private collection of living snakes, frogs and lizards.

Australia

The Women's Union of Service is doing splendid work for the furtherance of all women's causes. During the past year it sent twe delegates to Rome to the Suffrage Congress of women; it is seeking affiliate various women's societies in different States so as to form a connecting link throughout Australia; its request that the Prime Minister of the Commonwealth should send a woman delegate to the League of Nations to represent women in Austialia has been granted; and it has been unremitting in its efforts to help the Indian women in Fiji by seeing that medical help is retained for them in spite of Government attempts to deny it in the name of retrenchment.

PALESTINE

The war, together with typhus, cholera and starvation left Palestine with a Jewish population of approximately 60,000, of whom more than 4,500 were orphans. The Jews in America nobly took the burden on their shoulders of looking after these poor orphnas. Since 1918 orphanages were established in five of the chief towns of Palestine and many devoted men and women, including Miss Flaum, who is now working as a Kindergarten teacher in Rabindranath Tagore's Ashrama, have been in charge of these orphans. The girls are taught to become stenoghraphers, dress-makers, seamstresses, milliners, trained domestic servants, stocking-makers, etc. There are girls' workshops also in which wages are paid after the end of the first year. The girls leave at the end of the second year, by which time they become self-supporting. The Jewish Nation believes that its children belong to the Nation and its people scattered through the world send money to their Holy Land to provide for the wants and the future of their unfortunate parentless little ones. It is a beautiful spirit.

JAPAN

An angry crowd of more than 5000 residents stormed the Geisha quarter in Tokio some time before the earthquake. They were wrecking one of the buildings when the police arrived but the latter were outnumbered and could do nothing until they were reinforced by fire brigade men.

By this time the angry mob had almost levelled the Geisha house to the ground and were starting to attack the neighboring Geisha houses. The mob dispersed after a vain attempt to resist the combined force of police and firemen. Several policemen were wounded, one of them seriously.

The attack was the result of the discovery that a Geisha girl who had ended her life by plunging into the river running across the district took the fatal action to end the life of misery and hardship to which she was condemned to live in the service of the establishment.

The Japanese Nation's appreciation of Miss Addams' untiring devotion to humanitarian work in America, of the highest order was expressed by more than 300 representative Japanese, with whom members of Tokyo's foreign community joined in honoring the noted American social worker. Government and Municipal officials and many of the men and women who are in the forefront of the country's most progressive social movements were present at the reception, which was organised by nine representative organisations. Miss Addams, whose rapid recovery from the illness which marred her visit to Japan is the source of the most intense satisfaction to her many friends here, spoke for almost 15 minutes in reply to the address made by Mr. T. Mawatari in behalf of Mayor Nagata.

TAMIL

தேசாபிமானம்

BY R. KAMALABAI

"Breathes there the man with soul so dead,
Who never to himself hath said,
"This is my own," my native land!"
Whose heart hath ne'er within him burn'd;
As home his footsteps he hath turned
From wandering on a foreign strand?
If such their breathe, go, mark him well;
For him no Minstrel raptures swell;
High though his titles, proud his name,
Boundless his wealth as wish can claim;
Despite those titles, power, and pelf,
The wretch concentred all in self,
Living shall forfeit fair renown,
And doubly dying, shall go down,
To the vile dust, from whence he sprung,
Unwept, unhonor'd, and unsung."

என்று Sir Walter Scott என்னும் ஆங்கிலேய கவி ஒருவர் சொல்லியிருக்கிறதை உங்களில் சிலர் கவனித்திருக்கலாம். இதின் அர்த்தம் சுருக்கமாய் சொன்னால், "அன்னியதேசங்களுக்குப் போய், தன் சுயதேசத்திற்கு திரும்பிவரும் பொழுது, இது தான் என் மாத்ரு பூமி," இது தான் எனக்கு சொந்தம் "என்று தோன்றி யாருக்கு சந்தோஷத்தால் ஹிருதயம் நிறைந்து விடுகிறதில்லையோ அவனை விட்டு எல்லா நற்கொள்கைகளும் போய்விட்டனவென்று தான் நினைக்கவேண்டும். அவன் எவ்வளவு சம்பத்து உடையவனாயிருந்தாலும், எவ்வளவு அதிகாரம் பெற்றிருந்தாலும், அவன் இருவகையால் சாகிறான்; எப்படியென்றால், பிழைத்திருக்கிறவரையில் தன் அதிகாரத்தையும், செல்வத்தையும் சுயநன்மைக்காகவே உபயோகித்துக்கொள்வதினால் ஜனங்களின் கீர்த்தியை இழந்து விடுகிறான். அப்படியே தனக்காக அழுகிறவரும், தன்னை புகழ்வோரும் தன்னை கௌரவப்படுத்துபவரும் எவருமின்றி அவன் சாகிறான்." என்றால் சுதேசபக்தி அதாவது தன் தேசத்தின்மேல் அபிமானமில்லாதவர்கள் உலகத்திற்கு செத்தும் பிழைத்தும் ஒன்றுதான், என்பது தான் இதின் தாத்பரியம். தேசாபிமானமானது மனிதனுடைய நற்குணங்களிலொன்று என்பதை எல்லோரும் சம்மதிக்கிறதாயிருக்கிறது. தேசத்தை நேசிக்கும் ஸ்திரீகள் இருந்தாலொழிய தேசபக்தபுருஷர்கள் உண்டாவது அசாத்தியம் தான். முற்காலத்திலும் இவ்வித தேசாபிமானிகள் பலர் இருந்தார்கள் என்பது சரித்திரங்கள் (History) வாசிக்கும் யாவருக்கும் தெரிந்தது தான். பிள்ளைக்கு சிறு வயதிலேயே எல்லா நற்குணத்தின் பீஜத்தையும் விதைத்து வைத்தால் தான், அவன் பெரியவனாகும்போது, அவையெல்லாம் ஓங்கிவளரும். இதைப்பற்றி சொல்லும் போது, கல்கத்தா இந்தியமாதர் சங்கத்தில் பரோடாமஹாராணியவர் செய்த உபந்நியாசத்தில் சிலவார்த்தைகள் என் ஞாபகத்திற்குவருகின்றன. அதை எடுத்துச் சொல்லுகிறேன். "நாம் நம்முடைய குழந்தைகளை இளமைப் பருவத்தில் பயிற்றுவிக்கிறோம்; அக்காலத்திலேயே புராதன சரித்திரத்தின்பேரில் ஆசையும், அதன் மூலமாய் கௌரவத்தையும், அது காரணமாக வித்யாபிவிர்த்திக்கு இடத்தையும் தேடலாம். இந்த புண்ணிய பூமியில் நூல்களியற்றிய ஸ்திரீகள் இருக்கிறார்களென்று நம்புகிறேன். ஆனால்

நம்யாவர்க்கும் அந்த சக்தியில்லாவிட்டாலும் நம்முடைய சந்ததியாரை சரித்திரத்தில் ஆசைப்படும்படி செய்யலாமென்னும் சந்தோஷத்தையடையலாம். பெரியவர்களாகி கல்வி பயிலுவதை காட்டிலும், இளமையில் சொல்லியது தான் நன்றாய் பதியுமென்பதை நம்புங்கள். பின் சந்ததியாரை விருத்தியம்சத்திற் பார்க்கவேண்டியது நமது கடமை; ஆகையால், தாய்மார்களாகிய நாம், பின் சந்ததியாராகிய, ஆடவர்களையும், மாதர்களையும் இந்தியாவுக்குப் பாடுபடும்படி பயிற்றுவிப்போம்," மேலே சொன்ன தன் வாசகுப் படிக்குத்தான் இந்த மாதுசிரோமணி தன் மக்களையும் தன் பிரஜைகளையும் பார்த்து வருகிறார்கள். நம் வீட்டைபற்றி, நம்மக்களை பற்றி, நம்புருஷனை பற்றி நாம் அபிமானம்வைக்கவில்லையா? அவர்களுக்காக பாடுபடுவதில்லையா? நேரம் வந்தால் நம் உயிர் கூட அவர்களுக்காக விட தயாராகமாட்டோமா? நம் வீட்டையாவது, புருஷனையாவது, நம்மக்களையாவது யாராவது நிந்தித்தால், அவமானப்படுத்தினால், ஹிம்சைசெய்தால் பார்த்து பேசாமலிருக்க நமக்கு மனம் கேட்குமா? அப்படித்தானே நம் தேசமும். கிணற்றிலிருக்கும் தவளைக்கு உலகமெல்லாம் கிணற்றில்தானிருக்கிறது என்று தோன்றுகிறபடி, நமக்கும், நம் ஞானதிருஷ்டிக்கு, திருஷ்டிமாந்தியம் வந்திருக்கிறதினால் வீட்டைதவிர வேறு உலகம் இருப்பதே நமது கண்ணுக்கு புலப்படுகிறதில்லை. அல்லது பீழைக்கண்போல் கொஞ்சம் மறைவுபட்டு கொஞ்சம்தெரிந்து கொண்டு இருந்தாலும், அதை பற்றி யோசிக்கவும் நாம் சக்தியற்றிருக்கிறோம். இப்படி முதல் சொல்லிய கவிவசனப்படி உலகத்திற்கு நாம் எப்படி செத்துப்போயிருக்கிறோமோ அப்படியே நமக்கும் உலகம் செத்துப்போயிருக்கிறது என்று சொல்லலாம். நாம் என்ன பாவம் செய்தோமோ நாம் இவ்வளவு கொடுமையான ஸ்திதியில் இருக்கிறோம். உயிர் இருந்தும் செத்தார்போலிருக்கிறது வெகு கஷ்டமல்லவா? உயிர் போய்விட்டாலும் பரவாயில்லை. ஆனால் இந்த நடுவாந்தரஸ்திதியில் இருப்பது வெகு கஷ்டம். உடம்பில் சக்தியிருந்தும் ஒரேயிடத்தில் படுத்துக்கிடக்க யாரால் முடியும்? ஆனால் சக்தியிருக்கிறதென்று நம்காரியங்களுக்கு போவோமென்றாலோ அவ்வளவுக்கு மாத்திரம் சக்தியில்லை. இதுதான் பரிதாபப்படும்படியான ஸ்திதியாயிருக்கிது. சாக சம்மதப்படுவது எப்படி உலக இயற்கை இல்லையோ அப்படியே நாமும் உலகத்திற்கு செத்துப்போனவர்களாயிருக்காமல் நமது ஞானதிருஷ்டியை திறந்து உலகத்தைபார்க்க முயலுவோம். அப்பொழுது உலகத்தில் நாம் செய்யவேண்டிய கடமைகள் இன்னவென்று நமக்கு தெரியவரும், அந்த ஞானதிருஷ்டியைதிறக்க கல்வியைப் போல வேறே அஞ்சனம் அதாவது "மை" கிடையாது. அந்த மையை குழைக்க எப்படி தகுதியான எண்ணைவேண்டுமோ, அப்படி சரியான வழியில் கல்வி கற்பிப்பது தான் ஞானதிருஷ்டியும் சீர்திருத்தமும், சுதேசாபிமானமும் உண்டாக காரணமாகும்.

இன்றையதினம், ஸ்ரீமதி கனகம்மாளவர்கள், ஐக்கியத்தை பற்றிசொல்லியிருக்கிறார்கள். ஆகையால் நான் அதை பற்றி ஒன்றும் சொல்ல காரணமில்லை என்றாலும், இப்பொழுது ஒரு கேள்வியை பற்றியோசித்து விட்டு நிற்கலாம். வீட்டில் அபிமானம் உண்டானால் தான் ஒற்றுமை உண்டாகும். அப்படியே தேசத்தின் மேல் அபிமானமுண்டானால் தான் தேசத்திலும் ஒற்றுமை உண்டாகும். மனதில் பிரீதி அதாவது அபிமானம் இருந்தொலொழிய ஒற்றுமை உண்டாவது கஷ்டம். உதாரமனது, அதாவது பிறர் செய்யுங்குற்றம் மன்னித்து அவர்களை ஆதரவுடன் நடத்த ஒருவித பயிற்சி இருக்கவேண்டும். அப்பயிற்சி கல்வியின் சகாயத்தால் தான், பயிற்றுவிக்கலாம். ஐக்கியமிருந்தால் தான் தேசாபிமானம் வரும் என்று சொன்னால், முதல் அபிமானம் ப்ரீதியில்லாதிருந்தால் ஐக்கியமாவதெப்படி? ஐக்கியம் என்றால் இருவர் சேர்ந்து தான் ஆகவேண்டும். ஆனால் ப்ரீதிசெய்ய அதாவது அபிமானம் வைக்க ஒவ்வொருவரும் பிரயத்தினம் செய்யலாம். பிறர்சகாயம் வேண்டியதில்லை. இப்படி ஒவ்வொருவரும் பிறர்மேல் அபிமானம் செய்ய ஆரம்பித்தால் ஐக்கியத்திற்கு அக்ஷதைகொடுத்து அழைக்கவேண்டுமா? அது தானே வரும். ஆனால் ப்ரீதியாயிருக்கிறவர்களிடத்திலேயே நாம் தீர்க்காலோசனை செய்யாமல் சிலவேளை மனஸ்தாபப்படுகிறதில்லையா? அந்த மனஸ்தாபத்தினால் சிலவேளைகளில் அபிமானம் அதாவது ப்ரீதிகுறைந்துவிட இடமாகிறது. ஆகையால் ஐக்கியம் முதல் வேணுமென்று சொல்லவும் இடமாகிறது. பயித்தியம் போனாலொழிய கலியாணமாகாது கலியாணமானாலொழிய பைத்தியம் போகாது என்றபடி, ஐக்கியமுண்டானால் தான் அபிமானமுண்டாகும், அபிமானமுண்டானால் தான் ஐக்கியமுண்டாகும். இதை எவ்விதமாய் தீர்க்கிறது? இரண்டில் ஒன்று தைரியப்பட்டுசெய்தே தீரவேண்டும். இல்லாவிட்டால் நாம் முன்னுக்கு வருவது கஷ்டம். நான் முன்னே சொல்லியபடி ஐக்கியம் வரசரியான மனதுடையார் இருவர் சேரவேண்டும், அபிமானத்திற்கு ஒவ்வொருவரும் தானே பிரயத்தனம் செய்யலாமாகையால், முதலில் தேசாபிமானம் வந்தால் எல்லார்மேலும் ஒருவிதப் பிரீதியுண்டாகும், அப்பிரீதியினால் பிறர் மனதும் இவரிடத்தில் தானாய் கவரும். ஆகையால் தேசாபிமானம்—அல்லது சுதேசபக்தி முதலில் அவசியம் வேண்டியது. அந்த அபிமானமுண்டாக நான் முன்னே சொன்னபடி கல்விதான் காரணமாகும் ஆகையால், வயது, நேரம், காலமென்று பாராமல், நம்மாலான மட்டும் கல்வியை சம்பாதிக்க முயலுவது தான் முக்கியமான வேலை என்று வைத்துக்கொள்வோம். அப்படி கல்வியில் பயின்றிருக்கிற ஸ்திரீகளும், தான் பயின்றாயிற்று அதனால் காரியம் முடிந்தது என்றிராமல் தன்னால் கூடிய மட்டும் தம் சகோதரிகளுக்கு ஒத்தாசை செய்யவேண்டியது தன்கடமை என்று நினைக்கும்படி நான் எல்லாரையும் கேட்டுக்கொள்ளுகிறேன்.

ஸ்திரீ ஸ்திதி

The Position of Woman

ஸ்திரீ மனிதனிலிருந்து உருவாக்கப்பட்டமையால் மனுஷியென்று அழைக்கப்படுகிறாள். இவளின் சிருஷ்டிப்பு யாது காரணம்பற்றியதோ என்னும் வினாவுக்கு, மனுஷனுக்கு ஏற்ற விணையாகும்பொருட்டே சமைப்பிக்கப்பட்டாளென்னுமொரு துடையே வெளியாகின்றது. மனுஷி மனுஷனின் ஓர் பாகம். ஆகவே சகோதரியென்று அழைக்கப்படுகிறாள். (சக + உதரி = சகோதரி) உடன் பிறந்தவளென்பது அர்த்தம். மனிதன் எவ்வித பேதமும் பாராமல் மனுஷி தன் எலும்பில் எலும்பும், மாமிசத்தில் மாமிசமுமாய்ச் சிருஷ்டிக்கப்பட்டாளென்பதை மறக்கப்படாது. இவள் இப்படி உண்டாக்கப்பட்டமையால் இவள் நிலை எப்படிப்பட்டதென்பதைச் சுருக்கமாகக் கவனிப்போம்.

"புருஷன் ஸ்திரீயிலும் எத்தனையோமடங்கு விசேஷித்தவன். பெண் பெண்தான். ஆண் ஆண்தான். பெண்ணை ஆணுடன் எதுவிஷயத்திலும் ஒப்பிடலாகாது" என்னும் அபிப்பிராயம் பலர்பாலாரிடத்து உண்டென்பினும் இதுவிஷயத்தைச் சற்றுக் கருத்துக்கூர்ந்து சிந்தையைச் சிதறவிடாது கவனிக்கும்படி கேட்கின்றேன்.

ஆதியிற் கடவுள் ஆணையும் பெண்ணையும் உருவாக்கும்பொழுது ஸ்திரீ புருஷனிலும் [illegible]மம்பட்டவளாயிருக்கும்படி அவனது சிரசிலிருந்து சிருஷ்டிய[illegible]தும், அவனுக்கு அடிமையாயிருக்கும்படி அவன் பாதத்[illegible]லிருந்து சிருஷ்டியாதும், அவனுக்குச் சமமாயிருக்கும்படி [illegible]வனது மத்தியஸ்தானமாகிய விலாவிலிருந்தே சிருஷ்டிக்க[illegible]பட்டாள். இதற்குச் சத்தியவேதமே சாட்சி. [இது கிறிஸ்தவர் கொள்கை. பர்.]

மனுஷனும் மனுஷியும் இரண்டல்ல ஒன்றே. சரீரத்தின் ஓர் பாகம் தாக்கப்பட்டால் சரீரம் முழுவதும் அதையுணரும். மனுஷன் என்னத்தை எண்ணுகிறானோ, இவளுமதையே எண்ண எவப்படுவாள். மனுஷன் என்னத்தைச் செய்யத் தெண்டிக்கிறானோ அவ்வாறே இவளுஞ்செய்ய முயற்சிப்பாள். மனுஷன் செய்யும் எந்தக் காரியத்திலும் அவளும் பங்குபெற வேண்டியவளாகவேயிருக்கிறாள். அப்படிச் செய்வதே தகுதியும் நீதியுமாயிருக்கிறது. இதைவிடப் புருஷன் ஸ்திரீயிலுந் தன்னைப் பராக்கிரமத்திலும், வீரத்திலும், விவேகத்திலும், காரியசித்தியிலும் பன்மடங்கு விசேஷமுடையவனென்று பாராட்டுவது அபத்தம். சிலவேளை புருஷன் மனைவியிலிருந்து சில விஷயங்களில் விசேஷமுடையவனாயுமிருக்கலாம். ஆனால் மனைவியும் புருஷனிலிருந்து சில விஷயங்களில் விசேஷமுடையவளாகவேயிருக்கிறாள். இதை ஒருவரும் மறுக்கமாட்டார்கள். அது எப்படியென்றால் குடும்பங்களிலுண்டாகும் வருத்தங்கள், தொல்லைகள், வறுமைகள், வசதியீனங்கள் முதலியவைகளுக்கெல்லாந் தலைகொடுத்துப் பொறுப்பேற்று நடத்துபவளே. இதுவுமன்றி வீட்டுத் தளபாடங்கள், பொருட்கள், தட்டுமுட்டுகள் முதலியவற்றைச் சேமமாய் வைத்திருப்பதிலும், வீட்டுக்கு வெளிச்சம்போல அறைகளிலும் முற்றங்களிலுமுலாவுவதிலும், வீட்டைப் பெருக்கிச் சாணி தெளித்து இருப்பிடங்களைச் சுத்திசெய்வதிலும், புருஷன் மனைவிக்கெவ்வீடு சொல்லுவான். ஆகையால் மனுஷன் பெரியவன், மனுஷி சிறியவளென்ற எண்ணத்தைத் தொலைத்து இருவருங்கூடியே தத்தம் வேலைகளினால் ஒரு குடும்பத்தை அனுகூலசீவிய மாக்குகிறார்களென்னுமுண்மையை மறக்காதிருப்பீர்களாக! ஆகவே மனுஷன் தான் எவ்வளவாகக் கஷ்டப்பட்டு எதைச் செய்கிறானோ அதேபிரகாரம் அவளும் அதைச் செய்யத் தெண்டிக்கவேண்டும். ஸ்திரீ தன் நிலை ஆணிலுங் குறைவுள்ளதென்று ஒருபோதுமெண்ணக்கூடாது. அவர்களிருவரினது முயற்சிகளும் ஒன்றுக்கொன்று உதவிகளாக நில்லாவிடின் ஒரு குடும்பத்தில் பூரண சரீரம் அல்லது சீவியம் காணப்படமாட்டாது. குடும்பத்தில் ஒரே சரீரம் காணப்படவேண்டுமானால் ஆணும் பெண்ணுமொத்து வேலை செய்ய வேண்டும்.

பெரும்பாலும் ஆண்கள் பெண்களைத் தாழ்ந்தவர்களென்றெண்ணி அவர்களை அடக்கி ஆளவேண்டுமென்று விரும்புகிறார்கள். சிலவேளைகளில் அவர்களைப் பிரம்புகொண்டு தண்டிக்கவும் வாஞ்சிக்கின்றார்கள். தங்கள் வாய்களின் பேச்சுக்களாலும், கண்களின் பயங்கர பார்வைகளினாலும், மூர்க்கமான முகங்களின் குறிகளாலும் அவர்களை வெருட்டுகிறார்கள். அநியாயமாக அவர்கள்மேல் குற்றங்களைச் சுமத்தவும் எவப்படுகிறவர்களுமுண்டு. இக்காரியங்களையெல்லாம் ஒருவருந் தங்கள் சமமானவர்களுக்குச் செய்யத்துணியார்கள். புருஷரும் பெண்களைத் தங்கள் சமமானவர்களென்று எண்ணுவார்களானால் ஒருபோதும் இப்படிப்பட்ட கெட்டகாரியத்தைச் செய்யமாட்டார்கள். இவைகளுக்கெல்லாங் காரணம் அவர்களறியாமையென்பதே.

ஸ்திரீ புருஷனுக்கமைந்தும் அவன் சித்தத்திற்கேற்கவும் நடக்கவேண்டியது அத்தியாவசியகம். புருஷனும் அவளுக்கமைந்தும் அவளது சித்தத்தோடு நடக்கவேண்டியதும் மிகவுமத்தியாவசியகமே. இதனால் மனுஷன் பெரியவன். மனுஷி சிறியவளென்ற தப்பான அபிப்பிராயம் அவர்களுக்குள் உண்டாகமாட்டாது. அப்போது இருவரும் ஒருவருக்கொருவர் சமமானவர்களென்ற எண்ணமுடையவர்கள் ஆவார்கள்.

M. S. C.

(நூடீப்பதீபம் என்னும் பத்திரிகையினின்று எடுக்கப்பட்டது.)

சமாசாரக் குறிப்புக்கள்.

மதராஸ் ஸ்திரீகளின் ஸேவாஸதனம்: இது ஏற்பட்ட இரண்டா மாத முடிவில் 40 ஸ்திரீகள் மாணவிகளாக இருந்து வெவ்வேறு விதமான கைத்தொழில்கள் பயின்று வருகிறார்கள். சிறு ஸ்தலமும் ஸ்திரமாய் அமைந்து ஜனங்களுக்கு ஓர் பேருபகாரமாய் உள்ளது. நெசவு தறிகள் இரண்டு ஏற்படுத்தப்பட்டுள்ளன. ஸ்திரீகள் அறுவர் நெசவு கற்று வருகிறார்கள். நெசவாகும் துணி, துண்டுகள் நேர்த்தியாகச் செய்யப்படுகிறபடியால், எல்லாம் எளிதில் விலையாகின்றன. ஸ்ரீமதி மீனாக்ஷியம்மாள் (மிஸ்ஸஸ் மஹாதேவ சாஸ்திரி) அவர்கள், தலையணை யுறைகளுக்குப் பூப்பின்னல்கள், ஓரங்கள் தைக்கும் விதத்தை கற்பித்து வருகிறார். பத்தொன்பது பேர்கள் இதிற் பயிலுகிறார்கள். இன்னும் வெகு பேர்கள் இதைத் தெரிந்து கொள்ள ஆவல் காட்டுகின்றனர். வேலை வாரியாகக் கூலிக் கொடுக்கும்படி, இன்னும் வேலைத் திறம் மாணவிகளுக்கு ஏற்படவில்லை யாகையால், இப்போதவர்களுக்கு மாத விகிதமாக அற்பச் சம்பளம் கொடுக்கப்படுகிறது இவ் வேலையில் மிகக் கைதேர்ந்த பயிற்சிகளை முகம்மதிய ஸ்திரீகளிருவர் வீட்டிலிருந்து செய்து வருகிறார்கள். அநேகர் பிரப்பு வேலைகளும் கற்றுக் கொள்கின்றனர். மிஸ்ஸஸ் டின்ஷா அவர்கள் க்ரோஷே. நிட்டிங் இரண்டும் கற்பிக்கின்றனர். ஸ்திரீ தர்மத்தின் ஆகஸ்டு மீ சஞ்சிகையில் தையல் யந்திரம் ஒன்றும் டைப் ரைட்டிங் யந்திரம் ஒன்றும் தேவை என்று யாம் கேட்டதற்கு ஓர் பிரபு ரூ 200 பெறும்படியான தையல் யந்திரம் கொடுக்கிறேனென்று சொல்லியிருக்கிறார். ஆனால் அவர் பெயரைப் பிரசித்தம் செய்தல் கூடாதாம். பிரதி காலையிலும் 70 குழந்தைகளுக்கு வெந்நீரில் ஸ்நானம் செய்து வைத்து உபாயமான சிகிச்சைகளும் செய்யப்படுகின்றன. டாக்டர் முத்துலக்ஷ்மி அம்மாளவர்கள் வாரமொருமுறை ஸதனத்திற்கு வருகிறதானது மற்றைய ஸ்திரீகள் அநேகருக்கு தங்கள் தங்கள் சரீர ஸௌக்கிய விஷயமாக யோசனை கேட்டுக் கொள்வதற்கும் உபகாரகமாயிருக்கிறது. அவர்களுடைய செல்வ குமாரன் பிறந்த நாளன்று சில ஏழைக் குழந்தைகளுக்கு வஸ்திரமளிப்பதாகச் சொல்லியிருந்தார். அதன் பயனாக காலையில் 150 குழந்தைகளும் மாலையில் 250 குழந்தைகளும் வந்தனர்! அதில் 30 குழந்தைகளைப் பொறுக்கி அவர்களுக்கு வஸ்திரமளித்ததோடு, மற்றவர்கட்கு வருத்தமேற்படாதபடி மிட்டாய் பக்ஷணங்கள் கொடுத்தோம். ஆனால் அது ஆனதும் ஸ்ரீமதி ஆர். கமலாபாய் அவர்களுக்கு ஓர் அரைமணி தமிழில் பேசவும், நர்ஸ் அம்மாள் சுகாதார ஒழுக்கத்தை அவர்களுக்கு போதிக்கவும் அவகாச மேற்பட்டது. இச் சேவாஸதனத்தை ஏற்படுத்தப் பணங்கொடுத்துதவிய நண்பர்களை அழைத்துச் சிற்றுண்டிகள் உபசரித்தோம். அவர்களும் தங்கள் நண்பர்கள் சிலரை அழைத்து வந்து எங்கள் பாட்மிண்டன் விளையாட்டையும் வகுப்புக்களின் பாடங்களையும் பார்த்து ஆனந்தித்தார்கள். கடைசியில் கொஞ்சம் ஸங்கீதம் ஆனவுடன், தாம்பூலம் வழங்கினதும் அன்று திருவிழா முடிந்தது.

குடி நிறுத்தத்தை வற்புறுத்திய இன்னொரு ராணி: ஜாஸ்டான் மாகாணத்து ராணி ஸாஹபா அவர்கள் தம் தேசத்தில் சாராய விற்பனைக்கு இனி யாவர்க்கும் அதிகார பத்திரம் கொடுக்க மாட்டாராம். வியபிசாரத் தொழிலால் பணம் சம்பாதித்தலையும் நிறுத்த வகை செய்துளர். கொத்தவால் முதலியவர்கள் சரக்குகள் லஞ்சம் வாங்குவதையும் நிர்ப்பந்தித்து வேலை வாங்குவதையும் நிறுத்த ஏற்பாடு செய்திருக்கிறார். இந் நற்காரியங்களன்றோ ஓர் பெண் அரசியின் தாய்க் குணம்!

விவாஹ வயது. சமீபத்தில் காசியில் நடந்த ஸநாதந தர்ம மஹாஸபையில், பெண்களின் விவாஹத்திற்கு ஏற்ற

வயதைப்பற்றி சாஸ்திரங்கள் என்ன கூறுகின்றனவென்பதைப்பற்றி பல பண்டிதர்களும் மஹாமஹோபாத்யாயர்களும் தர்க்கித்துக் கடைசியில் பெண்கள் ருதுவாகு முன் 7 வயது முதல் 12 வயதுக்குள் விவாகம் செய்விக்கப்பெற வேண்டும் என்று தீர்மானித்தனராம். இதைக் கேட்டு மனமிளகிய வித்துவானொருவர், பெண்களுக்கு பால்ய வைதவ்யம் நேராததற்கோர் உபாயமாக பிராயச்சித்தத்தின் மேல் ருதுமதீ விவாகம் செய்யலாம் என்பதாக ஓர் திருத்தம் பிரேரணை செய்தார். ஆனால் அத் திருத்தம் சபையோர்க்கு அங்கீகாரமாகவில்லை. மற்றுஞ் சில தீரர்களான வித்துவான்கள் அபிப்ராயத்தில் ருதுமதியாகி மூன்று வருஷங்கள் வரை விவாகம் செய்விக்கப்படலாமென்பதும் சாஸ்திரீயந்தானும். சாஸ்திரங்களும் சாஸ்திரிகளும் இவ்வாறு இரண்டுபட்டுக் கிடக்கும் இக்காலத்தில் பெற்றோர்கள் தங்கள் சுய புத்தியை உபயோகித்துத் தம் பெண் மக்களுக்கு மண முடித்து வைப்பார்களாக. பால்ய விவாகம் இயற்கையான சரீர தர்மத்திற்கு விரோதம். பக்குவமாகு முன் ஸ்திரீகளுக்கு கர்ப்பாதானம் செய்வதால் சிசு மரணங்களும், ஒருக்கால் சிசுக்கள் ஜீவித்த போதிலும் துர்ப்பலமானவர்களாயிருந்து, கடைசியில் வம்ச க்ஷயமும் நேருகின்றன. சில சமயங்களில் அப் பெண்மணிகளே அற்பாயுளுடையவர்களாய் மரிக்கவும் நேருகிறது. இம்மாதிரியான விஷயங்களை ஸ்திரீகளும் புருஷர்களும் கலந்தே விவகரித்தால் தான் ஜன ஸமுதாயம் நலம் பெறும்.

அக்கிரமமானதோர் வெட்கங்கெட்ட பிரேரணை: பிரிடிஷ் மஹா ராச்சியக் காட்சியிற் சம்பந்தப்பட்ட அதிகாரிகள் இங்கிருந்து தென்னிந்தியத் தேவடியாட்கள் சிலரை லண்டன் பட்டணத்திற்கழைத்துப் போய் சதிர் ஆட்டுவிக்க எண்ணியிருக்கிறார்களாம். இதை யாம் முற்றும் கண்டிக்கிறோம். நமக்கு முற்றும் விரஸமான ஒரு துராசாரத்தை அங்கு நடிப்பித்துக் காட்டி, சமயத்தில் நம்மை அவமானப்படுத்த எண்ணினர் போலும். மஹா ராஜ்யத்துள்ளடங்கிய தேசங்களில் உத்தமமான விசேஷங்களை விமர்சித்து காட்டுதல் மேற்படி காட்சியின் கருத்தாயிருக்க, இத்துராலோசனையை வெளியிட்டுத் தங்கள் காரியத்தைத் தாங்களே கெடுத்துக் கொள்ளாமலிருப்பார்களாக. இந்திய ஸ்திரீகள் தாம் இவ்வாறு தேவடியாட்களால் மேனாட்டில் மானபங்கத்திற்குள்ளாக்கப்படுவதை நினைந்து வருந்துவார்கள். கோபமூளுவார்கள். நர்த்தனம் இந்தியாவில் விசேஷந்தான். நடராஜ மூர்த்தியும், ஸ்ரீ கிருஷ்ண மூர்த்தியும் கோபஸ்திரீகளும் நடித்தது நம் இந்தியாவில் தான். இம்மாதிரியான உத்தம நர்த்தனம் கல்யாணங்களில் குல ஸ்திரீகள் சேர்ந்து தங்கள் வீடுகளில் நடத்தும் ஆடல் பாடல்களிற் காணலாமேயன்றி, ஜாதியிலும், தொழிலிலும் எடுபட்ட தேவடியாட்களிடமல்ல. இந்திய ஸ்திரீகளின் கௌரவத்தைக் கருதி இவ் வேற்பாடு உடனே நிறுத்தப்படுதல் வேண்டும்.

இஸ்லாமிய ஸ்திரீகளின் நிலைமை: டாக்டர் கிச்லோ அவர்கள் ஓர் மாணவர் சங்கத்தார்க்குப் பேசியதில் முஸல்மான் மாதர்களை நன்கு படிப்பித்து, அவர்களுக்கதிக ஸ்வாதீனம் கொடுக்க வேண்டும் என்றார். சட்டப்படி மஹம்மதீய ஸ்திரீகளின் நிலை மேனாட்டாருடையதற்கு உயர்ந்ததாயிருப்பினும், மகம்மதீய ஸ்திரீகளுக்குப் படிப்பும், ஸ்வாதீனமும் இல்லாதவரை தேசம் முன்னேற்ற மடைவது தாமஸமே. அக்ராஸனம் வகித்த மிஸ்ஸஸ் ஸரோஜினி நாயுடு, ஆலி ஸஹோதரர்களின் தாயாரை உதாரணங் காட்டி, ஆஜ்மீருக்குப் போனதும் பீகம் அவர்கள் ஹிந்து-முஸ்லீம் ஐக்கியத்திற்கும், கிலாபத் விடுதலைக்கும், ஸ்வராஜ்யத்திற்கும், இந்தியாவிற்கும் தொழுதாரே யன்றி தம் மக்கள் விடுதலைக்காகப் பிரார்த்தித்தனரல்லர். போபால் பீகம் என்னும் மகம்மதீயப் பெண் அரசியின் உதாரணத்தையும் எடுத்துரைத்தனர் ஸரோஜினி தேவியர். துருக்கி ஸ்திரீகள் அடைந்திருக்கும் விடுதலை யொக்க இந்திய மகம்மதீய ஸ்திரீகளும் அடைய வேண்டுவது அவசியமே.

நியூஸீலந்துதானா இந்தியாவா எது முன்னேற்ற மடைந்திருக்கிறது: நியூஸீலந்தில் வெல்லிங்டன் பட்டணத்தில் நியூஸீலந்து-இந்திய-ஸங்கத்திற்கு கௌரவ காரியதரிசியாயும், நமது ஸ்திரீ தர்மத்துக்கு சந்தாதாராயுமுள்ள மிஸ்ஸஸ் டொனல்ட்ஸன் என்பவர் பல வருஷங்களாகப் பொது ஜன ஊழியத்தில் சேர்ந்தவர். ராஜகீய காரியத்தில் இந்தியர் தமது ஸோதரிகட்கு அளித்திருக்கும் உரிமைகள் நியூஸீலந்திய ஸ்திரீகளுக்கு இன்னும் கிடைக்காததைப்பற்றிக் கூறுவதாவது :—

"நியூஸீலந்தில் இருபத்தைந்து வருஷங்களாக ஸ்திரீகட்கு வோட்டுகளிருந்தும், ஜநப் பொதுவான ஸபைகளில் உரிய ஸ்தானங்களை மாதர்கள் பெற்றனரில்லை. பார்லிமெண்டில் மூன்று நகரக் கவுன்சிலர்களைத் தவிர ஸ்திரீகளுக்கு பிரதிநிதித்துவமில்லை. சொற்பகாலத்திற்கு முன் தான் வோட்டுக்கள் பெற்ற இதர தேசங்களிலெல்லாம் மாதர் நல்ல பதவியிலிருக்கின்றனர். ஸ்திரீகள் நியாயாதிகார ஸ்தானம் வகிக்கக் கூடாதென்பதாகச் சென்ற வாரந்தான் சட்டசபையில் தீர்மானமாயிற்று. நியூஸீலந்து ஸ்திரீ ஸங்கத்தார்கள் எல்லாக் கவுன்ஸில் மெம்பர்களுக்கும் இச்சீர்திருத்தத்திற்காக கடிதமெழுதி யனுப்பியும் அவர்கள் சொல்வது ஸ்திரீகள் வீட்டை விட்டு வெளியேறக் கூடாதாம். பம்பாய் நகரக் கவுன்சிலுக்கு நாலு ஸ்திரீ மெம்பர்களும், ஓர் ஸ்திரீ மாஜிஸ்திரேட்டும் இந்தியாவில் நியமிக்கப் பெற்றிருப்பதை யோசிக்கையில் நியூஸீலந்து சட்டசபையோரின் கீழ் நிலை தெரிகின்றது.

ஸஹோதரத்துவம்: சிறியோரும் முதியோரும், வலியாரும், மெலியாரும், ஏழைகளும், பணக்காரர்களும் எவ்வாறு ஸஹோதரத்துவத்தை பரஸ்பரமும் தத்தமக்குள்ளும் உணர்ந்து நிற்றல் அவசியமோ, அவ்வாறே ஆண்மக்களும் பெண்மக்களும் தத்தமக்குள்ளும் பரஸ்பரமும், சோதரபாவம் பாராட்டி வரவேண்டியது அதியவசியம். "உடன் பிறந்தார்" என்பது ஆணுக்கும் பெண்ணுக்கும் பொதுப் பெயர். 'ஸஹோதரத்துவம்' என்ற வார்த்தையை மட்டும் பிரெஞ்சுக்காரர்கள் சொல்லி அதன் பெயரால் கலகத்தை விளைத்தனரே யன்றி, **ப்ரீமேஸானியர்** போன்ற ஸங்கத்தில் ஸ்திரீகளை அங்கீகரிக்கவில்லை. இங்கிலாந்தின் "**ஸஹோதரத்துவ**" சங்கமும் நாமமாத்திரமாகவே உள்ளது. ஸ்திரீகளுக்கு அதில் இடமில்லை. ஆனால் பிரம்ம வித்தியா ஞானிகளுள் இவ் வித்தியாஸம் இல்லை. ஓர் தேசத்து ஆடவர் பிறதேசங்களின் ஆடவர்களை மட்டும் சோதரராகப் பாவிக்கிறார்கள். ஓர் தேசத்துப் பெண்டிர் பிறதேசத்துப் பெண் மக்களை உடன் பிறந்தாராகப் பாவிக்கிறார்கள் இது போதாது. புருஷர்கள் இதர தேச சோதரிகளிடமும் ஓர் தேச ஸ்திரீகள் இதர தேசச் சோதரரிடமும் அன்பு பூண்டொழுகல் வேண்டும். இதற்கு முதற்படியாக ஓர் தேசத்தாருள்ளேயே ஸ்திரீ புருஷர்கள் பரஸ்பரம் பேத புத்தியை ஒழிக்க வேண்டும். இப் பேத புத்தி நம் இந்தியாவிலேயே உள்ளதே! புருஷர்கள் தம் தேசச சோதரிகளுக்கு மத்தியில் உறவு கலந்து நிற்றல் தகாதெனக் கொள்கிறார்கள். புருஷர்கள் உட்கார்ந்திருக்கும் ஓர் பொதுக் கூட்டத்தில் பெண்கள் வந்துட்கார நாணுகிறார்கள்.

நாம் பிறரைச் சந்திக்கும் போது, இவர் ஸ்திரீ, அவர் புருஷர் என்ற எண்ணம் நம் மனத்தில் வராமல் 'ஆணும் பெண்ணுமல்லாத' **ஆத்மா**வென்ற ஞாபகம் வருமானால் சங்கடம் ஒன்றும் இல்லை.

TELUGU

దురభ్యాసములు

చంద్రవదన. ఇంటివసారాలో కూర్చునియుండ
లీలావతి ప్రవేశము.

చంద్ర: లీలా, దారి తప్పివచ్చినట్లున్నదే?

లీలా: అక్కా, చంద్రవదనా, ఎన్నాళ్లయినది మిమ్ములను చూచి ఎప్పుడో ఒకగడియ తీరిక చేసుకొని మీయింటికి రావలెనని ఎన్ని దినములనుంచో ప్రయత్నంచేస్తున్నాను, తీరదుగదా: అంతా బాగున్నారా?

చంద్ర: ఆ, దేవుని దయవలన అంతా బాగానే ఉన్నాము. అంతతీరిక లేకుండా ఏమి చేస్తుంటావు చెల్లీ?

లీలా: అక్కయ్యా, నేనుచెప్పితే ఏమిటో అనుకుంటారుగాని నా అవస్థ ఏమిచెప్పను. నలుగురి పిల్లలలో ఎప్పుడూ ఎవరికో ఒకరికి ఏదో ఒక జబ్బు ఉండనే ఉంటుంది. పిల్లల చాకిరీతోనే ప్రొద్దు చాలకుండా ఉన్నది. పైగా తెల్లవారి లేచినది మొదలు కాఫీ ఉప్మా తప్పితే పెసరట్లు లేనియెడల ఇడ్డెనలు ఏదో ఒకటిచేసి పెట్టవలెను. ఒక్కొక్కసారి ఇంటి వరకేగదా అనుకుంటె మళ్లీ ఆవేళకు ఒకరిద్దరు స్నేహితులు రావడము, మొదలెత్తుకొని చేయడముకూడా తప్పకుండా ఉన్నది. మధ్యాహ్నం 11 ఘంటలకే వంటకావలయును. మళ్లీ 2 గంటలకు టీ చేయవలయును మధ్యాహ్నం భోజనము లయినవిగదా అని కాసేపు కూర్చుండటా[illegible] ఆశ లేదుగదా? ఇంకా ఎప్పుడు తీరుతుందో చెప్పండి.

చంద్ర: ఏమిటో చెల్లీ ప్రతియింట్లో ఇదేగోలగా ఉన్నది. ఈ వెధవకాఫీ త్రాగే అలవాటు మనదేశానికి ఏమంటూ వచ్చినదోగాని.

లీలా: అక్కా మీమాటకు అడ్డమువస్తున్నాను. మొన్న మన సుభద్రతో మాట్లాడుతూ ఏదో మాటమీదుగా మాటవచ్చి కాఫీ పేరు ఎత్తేటప్పటికి వలవల ఏడ్చినదంటె నమ్ముతారా. అక్కయ్యా, దాని కాపురము సంగతి మనకు తెలియనిదా! వచ్చేది నెలకు 15 రూ జీతము. పైఅదా దమ్మిడిలేదు. భూమి బుట్ట అసలులేదు. ఆ పదిహేను రూపాయల జీతములోనే కాఫీలు ఉప్మాలు కావలెనంటె ఎక్కడినుంచొస్తాయి చెప్పండి?

చంద్ర: పాపము సుభద్ర చాలా మెత్తనిమనిషి; వట్టి అమాయికురాలు, మాట లడిగితే బదులు చెప్పదు.

లీలా: కనుక నేనమ్మా మరింత ఏడ్పించడము. తెల్లవారేటప్పటికి కాఫీ ఉప్మా చేయాలెనట. కాస్త ఆలస్యమయితే ఆయనకు కోపము వస్తుందట. ఉండిలేక ఒక అరణాపాలు తెచ్చి కాఫీ చేస్తే నీ మొఖంలాగే ఉంది, పొగుమూరు నీళ్లలాగున్నాయి, ఎప్పుడూ ఏడుమూనే ఉంటావు, అని కూర్చున్నవాడల్లా లేచి పోతాడట. దానిలో స్నేహితులుకూడనట.

చంద్ర: ఇదివరలో మనదేశములో సారాయికల్లు త్రాగటమే ఒక దురభ్యాసము, దానివలన ప్రజలు చెడిపోతున్నారని తలంచుచుంటిమి. ఇది ఒక క్రొత్తది బయలుదేరినదేమమ్మా?

లీలా: సారాయి త్రాగడమంటె జ్ఞాపకం వచ్చినది. దానిలో ఎన్ని చెరుపులున్నవో దీనిలోనూ అన్ని చెరుపులు ఉన్నవి. డబ్బు ఖర్చుకా దానికి తీసి పోదు, ఇక రోగములా చెప్పనవసరము లేదు. నా స్వానుభవమువల్ల చెప్పుచున్నాను. అక్కా మీరు నమ్మండి నమ్మకపొండి యీ "కాఫీదేవత" మాయింట్లో అడుగు పెట్టనంతసేపు పిల్లలు ఏ రోగములేక సుంపక్షోళ్లవలె నుండినారు. మావారు కాఫీ త్రాగడము ప్రారంభించి సుమారు 3 సంవత్సరములు గావచ్చును. యీ 3 సం॥ లనుంచి డాక్టరు 2 పూటలు మాయింటికి రాని రోజులేదు. మగవారికి కాఫీ చిరుతిండి ప్రొద్దునే చేస్తుంటే పిల్లలు ఊరకుంటారా? "అమ్మా! కాఫీపొయ్యి" అని గ్లాసులు తీసుకొని బయలు దేరుచున్నారు.

చంద్ర: నిజమేనమ్మా మునుపటివాళ్లకిన్ని రోగాలు లేవు. కాఫీ మాట అటుంచి, మరబియ్యము, పంపునీళ్లవలననే రోగాలు ఎక్కువవుతున్నవని మా అత్తయ్య చెప్పుతూ ఉండేది.

లీలా: అక్కా రోగాలంటె రోగాలా రెండుదినములకొకసారి జ్వరము, వాంతులు, మాచంటివాడికి మరీనమ్మా 3 సం॥లు యింకా వెళ్లలేదు. నెలకు ఒక 10 రోజులయినా ఖులాసాగా ఆడుకుంటాడోలేదో. ఎల్లప్పుడూ ముక్కువెంట నీళ్లు మధ్య మధ్య జిగట విరోచనములు, రెండు మెతుకులు లోపలికిపోవ్వడూ. మంచినీళ్లు మితిలేకుండా త్రాగుతుంటాడు. తండ్రి దగ్గర కూర్చుండపెట్టుకుని కాఫీ త్రాగించుతారు, వద్దంటే వారికి కోపము, ఒక్కరోజు వాడిని కాఫీ త్రాగకుండా మరిపించవలెనంటే నాచేత కావటములేదు. ఇన్నిరోగాలతో పెరిగినపిల్లలు పెద్దవాళ్లయినా ఏమి దృఢముగా ఉంటారు చెప్పండి?

చంద్ర: పిల్లలమాట అట్లా ఉంచండి పెద్దవారికిమాత్రము ప్రొద్దున ఉడుకు నీళ్లవలె ఒక గ్లాసు త్రాగి మధ్యాహ్నం ఒంటిగంట వరకు పళ్లిగిలించుకుంటూ ఉంటే బలహీనముగాక ఏమున్నది? దానివలన ఆకలికూడా చచ్చిపోతుంది.

లీలా: మరచిపోతిని మా మేనల్లుడు సుదర్శనం అనే కుర్రవాణ్ని మొన్న సెలవుల్లో వచ్చినప్పుడు చూచారుగదా! వాడు వెధవ సావాసాలవల్ల కాఫీహోటలుకు పోవటం నేర్చుకున్నాడు రోజు 6 అణాలో అర్ధరూపాయో ఖర్చుపెట్టుతాడట. కడుపు నిండుతుందా కాలు నిండుతుందా. ఇదివరకు బొద్దుగా దొరవలె ఉండేవాడు, ఇప్పుడు పీనుగలాగున్నాడు. తగని కోపము తగని విసుగుదల 2 సం॥ నుంచి మెట్రిక్లేషను తప్పుతున్నాడు. వాడి మూలకంగా మడిమాన్యములన్ని అమ్ముకున్నాను, అప్పులుకూడా చేస్తున్నానని మొన్ననే మా వియ్యంకుడు వచ్చి మొత్తుకుని పోయినాడు. నెలకు 30 రూ పంపితే చాలవని వుత్తరములు వ్రాస్తుంటాడట.

చంద్ర: హోటలు యిల్లు దేవు డెరుగునుగాని ఆ హోటలులోకి పోయి కూర్చుని ఏలా తింటారండి? ఆచారసంపన్నుడయిన మానవుడు ఆహోటలకుపోయి తినేదానికంటె చచ్చేది మేలండీ, గూడ కట్టుకట్టుకుని అరవవాళ్లట కాఫిహోటలు పెట్టుతారట. వాళ్ల జొల్లు, పొగాకు నమిలిన ఉమ్మి దానిలో పడుతుంటుందో, వాళ్లు మధ్యమధ్య త్రాగి మిగిలినది ఎంత అమ్ముతుంటారో, తురకవాడు త్రాగేది అగ్లాసే, క్రిస్టియను త్రాగేది అగ్లాసే, బ్రాహ్మణుడు త్రాగేది అగ్లాసే, వాళ్లకు తీరితే కడుగుతారు లేకుండే లేదట ఏమిటండి? ఈ అన్యా

యము, ఎంగిలి మంగళము, వర్ణసంకరము పెద్ద పెద్ద మర్యాదస్థులమని చెప్పుకునే వాళ్లుకూడాపోయి తింటుంటారట. మామధుసూదనుడు చెప్పినాడు?

లీలా: యింతకు చదువుకునే పిల్లలను చెడగొట్టటానికి, తల్లితండ్రులను బుకాపకీర్లనుచేసి ముష్టి ఎత్తించడానికి, ఇవి సంప్రాప్తమయినవి. అయినా యీ కాఫీ అన్యదేశస్థులను చూచి నేర్చుకున్నా అయాదేశములయొక్క సమశీతోష్ణములను బట్టి వాళ్లకు సరిపడుతుందేమో యిక్కడ ఉష్ణదేశములో ఎలా సరిపడుతుంది? కాక మీదవచ్చేరోగా లన్నివస్తున్నా దీని మూలకంగా అని తెలిసికొని దానిని మానుటకు ప్రయత్నించేవారే లేరు. అతిదాహము తలనొప్పి నిస్సత్తువ కాళ్లులాగడము విసుగుదల, దగ్గు, యిప్పటి నాగరికులమని చెప్పుకునే వారిలో లేనివారికి అక్కా, ఈ దురభ్యాసము మానిపించే వారెవరన్నా ఉంటే బాగుండును.

చంద్ర: ఏమోనమ్మ ఎవరు మానిపించగలరు? వేలంవెర్రికి ఒకరుచెప్పితే వింటారా అనుభవమునకు వస్తే మానవలసిందేగాని. ఇంతకు బలహీనులు ప్రబలవలసియున్నది.

“కలియుగము” వినాశకాలే విపరీతబుద్ధిః అనునట్లు కాలను కొద్ది అందరికి చెడుబుద్ధులే పుట్టుచున్నవి.

లీలా: మీవంటి గృహయజమానురాండ్రు దేశభక్తులయి దేశముకొరకు పాటుపడేవారు, కొంతమంది పూనుకుంటే దీనివలన మంచి చెడుగులన్ని బోధించి కొలదికాలములో ఈ దురభ్యాసము రూపుమాపగలరని మానమ్మకము.

చంద్ర: అలాగే వీలయినంతవరకు ప్రయత్నము చేసి చూతము. చెల్లీ చాలా ప్రొద్దయినది.

లీలా: మంచిది అక్కా నేనుపోవలెను, పిల్లవాడు నిద్రలేచినాడేమో. మరొకమాటు వస్తాను.

నిష్క్రమించును.

మంతా కోటీశ్వరమ్మ

బోధరత్నములు

భగవంతుని మనోభావముతో లాలించి పొగడవలెను. తన[illegible]ములు, పాపపుణ్యములు, శుద్ధాశుద్ధ సంకల్పములు, సకలమును, సిగ్గుమాని నిర్భయముతో, సహజముగా అతనియొద్ద జెప్పవలెను. దేవునియొద్ద సంకోచమన్న మాటనే యుంచక, తాము ఎట్లు ఉన్నామో అట్లే నివేదనము చేయవలెను.

దేవుడు మన పాపములకై భయపడడంలేదు గాని, దంభమునకు భయపడుచున్నాడు. పాపులను ఉద్ధరించుట అతని బిరుదే. అతడు పతితపావనుడని జెప్పబడియే యున్నది. అతడు పాపులను ఉద్ధరింపగలడుగాని, దాంభికులనుండి అతడు చాలదూరముననున్నాడు.

3

భూలోకములో మరణము వస్తున్నది. స్వర్గలోకములో మరణము వస్తున్నది, భువర్లోకములోను మరణము వస్తున్నది. త్రిలోకములలో ఎచ్చటబోయినను మరణము తప్పదు. ఈశ్వరునియొద్ద తన్మయము గావడమువల్ల గలుగు సాయుజ్య ప్రాప్తిలోమాత్రమే మరణము తప్పుచున్నది. మరణమునుండి తప్పించడమంటేనే, జన్మము తప్పించడమునకు; లేక జననమరణ బాధలనుండి తప్పించుకొనడమునకు హరిశరణాగతి లేక స్వరూపాకారత ఇదియొక్కటే రాజమార్గమున్నది.

4

తోమనోభావము దేవుని లాలించవలెను. అతని గుణములను వర్ణించి పాడవలెను. అతని చింతనము చేయవలెను, అతని నామముయొక్క జపము చేయవలెను, అతని భక్తవాత్సల్యమును తలంపవలెను. అతడు అవు అని భావించి తాము దూడ కావలెను. తాము ఆ తల్లి ఒంట్లో పడి పొరలే శిశువు కావలెను, తాము ఆ దయాసాగరమునందు ఈదు మత్స్యములు కావలెను, తాము ఆ చిదాకాశమునందు స్వేచ్ఛగా విహారము చేయు విహంగము కావలెను. ఏభావముతోనైనను అనుదినమును భగవంతుని చెంత చేరియుండవలెను. అందులో అపారమైన ఆనందమున్నది. ఆ ఆనందము ఎవరు ఇవ్వగలరు? ఎవరు ఎవరియొద్దనుండి కొనపోతున్నారు? “భావించినయెడల దేవుడు లేనియెడల రాయి” అనే సామెత ప్రసిద్ధముగనే యున్నది. భావమును వృద్ధిచేయవలెను. భావముయొక్క బలమువంటి బలములేదు, భావబలముచే భగవంతుని పొందవలెను.

5

విషయచింతనము వలన వేలకొలది జనులు విషయులగుచున్నారు. అట్లుండ, పరమాత్మ చింతనమువల్ల పరమాత్మ రూపులు ఏలకాజాలరు? చింతనము వలనను, ప్రేమవలన తన్మయత వర్ధిల్లుచున్నది.

6

సర్వజగములో మిక్కిలి గొప్ప సేతు చీనాదేశములో సంగంజి దగ్గరనున్నది. దానిపేరు (The Lion Bridge) అంటే సింహసేతు అని అర్థము. సముద్రములో అది ఐదుంకాలు ($5\frac{1}{4}$) మైళ్లుదాక పోయియుండి, దానికి 300 కమానులున్నవి. ఈలాగే సర్వజగములో భవసాగరము నందుండి లీలగ తరించి యుద్ధరించే సేతువొకటి యున్నది. అదియే ధర్మసేతువగును. మేము దానికి భాగవత ధర్మసేతు వనుచున్నాము. ఇంత ఉదారమైనదియు, సమర్థమైనదియు సులభమును ఐనసేతు వేఱు లేదు.

“Hymns are not only words of praise but words of power, being pronounced with right attitude of mind.”

శుద్ధ భావముతో భగవంతుని లాలించి పొగడినయెడల ఆ శబ్దములో కేవలము స్తుతి మాత్రమే ఉన్నదన్న మాటకాదు. అందులో శక్తియున్నదని స్వామి వివేకానందులు అనుచున్నారు.

8

తాము సర్వస్వమును భగవంతునికి అర్పించి వేయవలెను. ఏదియును దాచిపెట్టగూడదు. అతని యొద్దనుండి మేమేమి దాచిపెట్టగలము? అతడు మన అంతఃకరణమునందు దూరి సర్వమును జూడగలడు. అతడు సర్వాంతర్యామియు సర్వసాక్షియై యున్నాడు. పతివ్రత ఎట్లు సహజముగ తన పతికి వశమై యుంటున్నదో అట్లు తాము తమ సర్వభావమును హరికే అర్పించి నిర్భయముగ నుండవలెను.

శుభము.

(“ముముక్షు” అనే మహారాష్ట్ర సంచికనుండి భాషాంతరము చేయబడినది.)

పి. మంగళాబాయి.

వృత్తాంతములు, వ్యాఖ్యలు

చెన్నపురి స్త్రీ సేవా మందిరము

ఈ మందిరము స్థాపింపబడి రెండు మాసము లైనవి. రెండవ మాసము యొక్క అంత్యమున పలువిధమైన పరిశ్రామిక విద్యలను నేర్చుకొనుచుండు స్త్రీల సంఖ్య 40 కి ఎక్కినది. శిశుపోషణ భాగము కూడ ఎక్కువ ప్రయోజనమును కలుగ చేయుచున్నది. రెండుగుడ్డలు నేయు మగ్గములు స్థాపింపబడి ఆరుగురు స్త్రీలు నేసే పనిని నేర్చుకొనుచున్నారు. ఇచ్చట నేయబడు బట్టయు, తువాలులు బహు అందముగ యుండుటచే తక్షణమే అమ్మక మగుచున్నవి. 19 మంది దిండు జర్తారి పనిని నేర్చుకొనుచున్నారు. సరియైనకూలిని పొందు నంతటి స్థితికి వీరు వచ్చుదాకా వీరికి కొంచముకూలి ఇవ్వబడు చుండును. ఈపని ఇచట ఎక్కువ వృద్ధియగుటకు అవకాశమున్నది. (Embroidery) బూతాపనిని (మిసెస్ మహాదేవశాస్త్రి) శ్రీమతి మీనాక్షమ్మగారు నేర్పించుచున్నారు. దీనిని నేర్చుకొను వారి సంఖ్య దినదినము వృద్ధియగు చున్నది. ఇద్దరు మహమ్మదీయ స్త్రీలు ఈ పనిని చాల ఎక్కువ స్థితిలో నేర్చుకొనుచున్నారు. ఇతరులు పేముల పని కెక్కువగా ఆకర్షింపబడు చున్నారు. అల్లకము, Crotchet పనులను మిసెస్ డిక్ షాగారు నేర్పించుచున్నారు. తన పేరును బయటకు తెచ్చుట కిష్టపడకున్న యొక పెద్ద మనుష్యుడు రెండువందల రూపాయలవరకు వెలగల యొక కుట్టు యంత్రమును తెప్పించి ఉచితముగ ఇచ్చుటకు దయచేసి అంగీకరించి యున్నారు. ఈ యంత్రము, [illegible] యంత్రమును ఎవరైనను దానముచేసిన బాగా యుండునని స్త్రీధర్మ పత్రికలో ప్రచురించి యుండిన విన్నపము ననుసరించి ఈ దానము వచ్చియున్నది.

ప్రతిదినము ఉదయమున వేడినీళ్లు స్నానమునకును దేహస్థితి పరీక్షింపబడుటకును 70 బిడ్డలు తేబడుచున్నారు. వైద్య శిఖామణియగు శ్రీమతి ముత్తులక్ష్మిగారు వారమున కొకతూరి మందిరమునకువచ్చుచు ఉచితముగ వైద్యచికిత్స నిచ్చుచున్నారు. ఈ చికిత్సను పొందుట కనేక స్త్రీలు వచ్చుచున్నారు. ఆమెగారి చిన్నకుమారుని పుట్టిన దినమునాడు కడు బీద బిడ్డలకు గుడ్డల నిచ్చెదనని ఆమె ప్రచురించి యుండగా ఆనాడు ఉదయమున 150 మంది అపరాహ్ణమున 250 మంది బిడ్డలు వచ్చియుండిరి. వారిలో 30 మంది కన్యకలకు మాత్రము గుడ్డ లివ్వబడెను. ఇతరులకు మిఠాయి మొదలగు ఉపాహారములు పంచబడెను. అర్ధగంటసేపు తల్లులకు గ్రామారోగ్యమును గురించి మిసెస్ కమలాబాయి మరియు మంత్రసానియు చిన్న ప్రసంగములను చేసిరి.

ఈ మందిరమును స్థాపించుటకు ద్రవ్య సహాయము చేసిన దాతలు ఇతర ఆమోదకులు ఆహ్వానింపబడి గతమాసము 29వ తేదిన వచ్చి యుండిరి. అచ్చట నడుచుచుండిన పనులను, బ్యాడ్మిన్టన్ ఆటను చూచి సంతోషించిరి. గానము చేతను తాంబూలము నివ్వడము చేతను ఆమభ్యాస్వముయొక్క ఉత్సవము గడిచెను.

మితపాన సంస్కారకులగు యొకరాణి

భోపాల్ ప్రఖ్యాతియగు బేగంగారి ఉదాహరణ ననుసరించి జాస్దన్ (Jasdan) సంస్థానాధీశ్వరాలు తనరాష్ట్రమున పాన వస్తువులకు నూతనముగా లైసెన్సులు నివ్వకూడదని ఆజ్ఞ చేసి యున్నారు. ఇదిగాక, దొంగతనముతో ఈ వ్యాపారము జరగ కుండులాగున తగిన యేర్పాటులను చేసియున్నారు; నిర్బంధముగా కూలి పనిచేయించుటను, కొత్వాలులు మున్నగు ఉద్యోగస్థులు వస్తువుల పై సుంకమును విధించుటను సయితము వారు నిలిపివేసి యున్నారు. ప్రజలను బిడ్డలుగా భావించు మంచి ప్రభుత్వములోని వియన్నియు మంచి యేర్పాటులే.

పెండ్లి వయస్సు.

ఇటీవల కాశీ క్షేత్రమున జరిగిన సనాతన ధర్మ సభయొక్క సమావేశములో కన్యల వివాహ వయస్సు చర్చింపబడెను. గొప్ప గొప్ప పండితులును, మహా మహోపాధ్యాయులును రజస్వలలు కాకమునుపే కన్యకలకు వివాహము చేయుట శాస్త్రీయము, యుక్తియుక్తము, న్యాయము, వివేకమనియు, పదు మొదలు పన్నెండు సంవత్సరములలోపల పెండ్లి చేయవలెననియు తీర్మానించిరి. బాల్య వైధవ్యమును తప్పించునిమిత్తము దయగల యొక పండితుడు ప్రాయశ్చిత్త కర్మచేసి రజస్వలానంతర వివాహము చేయుట మంచిదని ఒక సవరణను తెచ్చెనుగాని దాని నెవరు అంగీకరించరైరి. కొందరు గొప్ప పండితులు రజస్వలలైన మూడు సంవత్సరములలోపల కన్యలకు వివాహము చేయ వచ్చునని వాదించిరి. దీనివలన శాస్త్ర ప్రమాణముల విషయమై పండితులేకాభిప్రాయముగలవారై లేదని తేటపడుచున్నది. ఈ విషయమున తలిదండ్రులు తమ అనుభవమును ఉపయోగించి వర్తించవలెను. బాల్య వివాహములు తన విధులకు విరుద్ధములని ప్రకృతియే మా స్పష్టముగా చూపుచు నున్నది. స్త్రీలు పక్వము కాక మునుపే గర్భిణులగుటచే పుట్టు బిడ్డలు దేహపాటవ్యము లేక యుండుటయు బాల్యమరణములగు చుండుటయు, ప్రసవించి త్వరగా కన్యకలు చనిపోవుటయు బాల్య వివాహములు తన నియమమునకు విరుద్ధమైనదని ప్రకృతి మనకు సూచించు సూచనలై యున్నవి. కావున బాల్యవివాహ సంప్రదాయము చెడ్డదని చెప్ప నవసరములేదు.

నేరుగ తమ జీవితమునకు సంబంధించు ఇట్టి విషయములను స్త్రీ పురుషులు చేరి చర్చించుకొని ప్రకృతి విధులకు విరుద్ధము కాక యుండులాగున తీర్మానించు కొనవలయునే గాని పుస్తక పాత ప్రవీణులగు పండితుల వాద వివాదముల ననుసరించి నడవరాదు

ఇండియాదేశము కంటెను న్యూజిలెండ్ దేశము వెనుక నున్నది.

మిస్ డోనాల్డ్సన్ (Miss Donaldson) అనునామె న్యూజిలెండ్ దేశమున స్త్రీల మేలుకొరకును చాల పాటుపడుచున్నది. న్యూజిలెండ్ మరియు ఇండియా సమితికి ఆమె కార్యదర్శినియై యున్నది. రాజధానియగు వెల్లింగ్టన్ నగరమున నున్నది. ఆమె స్త్రీ ధర్మ పత్రికకు చందాదారురాలై యున్నది. ఇండియా దేశమున రాజకీయ విషయములలో స్త్రీలకు న్యూజిలెండ్ దేశములో కంటెను ఎక్కువ సమాన్యత కలదను విషయమును ఆమె తనదేశమునకు వెల్లడి చేయుచున్నది. దీనిని గురించి ఆమె ఇట్లు వ్రాసియున్నది.

"రాజ్యాంగ సంఘములలో స్త్రీల పరమై యుండవలసిన స్త్రీ ప్రతినిధుల స్థితి న్యూజిలెండ్ దేశమున చాల నిరాశా స్థితిలో నున్నది. కడచిన 25 సంవత్సరములుగా ఎన్నికాధికారమును స్త్రీలు కలిగి యున్నను మొన్న మొన్న యెన్నికాధికారమును పొందిన దేశముల స్త్రీల కంటెను మేము తక్కువ స్థితిలో నుండుటను చూచి విదేశీయు లాశ్చర్యపడు చున్నారు. మా పార్లమెంటులో స్త్రీ ప్రతినిధు లొకరైనను లేరు. ముగ్గురు మాత్రమే నగరసభ్యులై యున్నారు. సర్వజనసభలో స్త్రీలను న్యాయాధిపతులుగా నియమించ వచ్చునను తీర్మానము యేకగ్రీవముగ మంజూరు చేయబడెనుగాని గత వారమున

శాసన సభలో అతీర్మానమును త్రోసివేసిరి. కేవలము ప్రాతాభిప్రాయములు గలిగిన ఈ శాసన సభ్యులు స్త్రీల కార్యక్షేత్రము గృహమనియు, న్యాయాధీపతులగుట కెవరును సమ్మతింపరనియు వాదించిరి. ఈ నూతన సంస్కారణ స్త్రీల కొర కవశ్యకమైనదని న్యూజీలెండులోని స్త్రీ సమాజములలో తీర్మానమై శాసనసభ్యుల కందరకిని పత్రికలు పంపబడి యుండినప్పటికిని వారిట్లు తీర్మానించి యుండుట శోచనీయమే. ఇండియా దేశములో బొంబాయి నగర సభకు నలుగురు స్త్రీ సభ్యు లేర్పరచబడి యున్నారనియు స్త్రీ న్యాయాధిపతియొకరున్నారనియు వినినంత, మేము మా హీనస్థితికి వగచుచుండుటయేగాక మా శాసనసభికు లెంత వెనుకకు పడియున్నారను తేటపడుచున్నది.”

ఒక యవమానకరమైన సలహా

రాబోవు బ్రిటిష్ సామ్రాజ్యపు వస్తు ప్రదర్శనమున దక్షిణ హిందూస్థానమునుండి వేశ్యాంగనలను తీసికొని వెళ్లి ప్రదర్శింప అధికారులు తలచియున్నారని వార్తాపత్రికలు ప్రకటించుచున్నవి. భారతీయ జనాంగమునకే కేవలము అవమానకరమైన యీ కళంకమును లోకమునకంతయు తేటతెల్లమగునట్లు యీ మూలముగ వెల్లడిజేసి ముందు సమయము వచ్చినపుడు మన దేశమును హీనాయముగా జేయవలయుననుటయే అధికారుల యుద్దేశమని గోచరించుచున్నది. ఈ ప్రదర్శనము నేర్పరచినవారి యుద్దేశము బ్రిటిష్ సామ్రాజ్యమునకు చేరిన దేశములలో నుత్కృష్టతమముగా నుండు వస్తువులను ప్రదర్శింపవలయుననుటయేగాని వేరుకాదు. ఇట్లుండ, ప్రదర్శనాధికారుల కిట్టి దుర్బుద్ధి కలుగుటకు కారణమేమో తెలియజాలకున్నాము. ఇదికాక, వేశ్య కన్యలను ప్రదర్శించుట వస్తు ప్రదర్శనోద్దేశములో చేరిన విషయముకాదు. ఇది ఇపుడు బయలుపడినందున అధికారులీ సంగతిని మానుకొనెదరని నమ్ముచున్నారము. ఇండియా దేశపు స్త్రీ బృందమునకు ఈ వేశ్యలే మాదరిగా నున్నారను దురభిప్రాయమును లోకమునకు తెలియజేయు యీ ప్రయత్నము చాల హేయమైనదని చెప్ప పనిలేదు. దీనివలన పుర స్త్రీల కెంతయో యవమానకరముగ నుండును. నాట్యవృత్తి యొక కుశలవిద్యయే. భగవంతుడు నటరాజుగా నున్నాడను పవిత్రతమమైన అభిప్రాయము నాట్యవృత్తికి సమ్మంధించియున్నది. శ్రీకృష్ణుని చుట్టు నాట్యమాడిన గోపికల పరిశుద్ధత్వము అవృత్తియందున్నది. దక్షిణదేశమున పెండ్లిండ్లలో “గొబ్బి” యను పేరున కుల స్త్రీలు నాట్యమాడుట కలదు గాని దీనికిని జారవృత్తి యందుండు వేశ్యాంగనలు చేయు నాట్యమునకును సమ్మంధములేదు. పుట్టుకవల్లను, వృత్తివల్లను, నాట్యమాడు వేశ్యలు గౌరవ సంఘములలో బహిష్కృతులుగా చూడబడుచున్నారు. ఇట్టివారిని ప్రదర్శింప దలచియుండు వెర్రితనమును అధికారులు తక్షణమే విడువవలెను. ఇది భారతీయ స్త్రీ బృందమునకె అవమానకరముగాన మేము బలవత్తరముగ ఈ సలహాను యీ మూలకముగ ఖండించి యున్నారము.

మహమ్మదీయ స్త్రీల స్థితి

బొంబాయిలో యొక విద్యార్థుల సంఘములో భాషించునపుడు డాక్టర్ కిచల్లూగారు (Dr. Kitchlew మహమ్మదీయ స్త్రీలకెక్కువ విద్యను, స్వతంత్రమును కలిగించవలయునని వక్కాణించిరి. పాశ్చాత్య స్త్రీలకంటెను మహమ్మదీయ స్త్రీల స్థితి చట్టప్రకారము త్తమ తరముగ నున్నదని వారుపన్యసించిరి. మహమ్మదీయ చట్టప్రకారము పెండ్లియాడు వారిరువురును సమమైన హక్కులు కలవారై యున్నారు. భార్యాభర్తలిరువురకిని సమానమైన హక్కులున్నవి. ఒకరికి లేని హక్కు వేరొకరికి లేదు. ఐనను ఎంతవరకు మహమ్మదీయ స్త్రీలు అజ్ఞాన దశలో యుంచబడుచున్నారో అంతవరకు వారి కిపుడుండు హీనస్థితి పోజాలదు. మహమ్మదీయులు తమ స్త్రీలను విద్యావతులుగా జేసి పైకి తీసికొని వెళ్లడము వలననే తప్ప మరేవిధమునను దేశ విముక్తికి వారిని సహాయకారులుగా జేసికొనుట వల్లపడదు. అసభయం ద్రగాసనాధిపత్యమును వహించియుండిన సరోజినిదేవిగారు పూజ్యురాలగు ఆలీ సోదరుల (Ali Brothers) తల్లి తన వృద్ధాప్యమున సయితమిపుడు దేశదేశము చుట్టుచు జనుల కుత్సాహోత్తేజనములను కలుగచేయుచుండుటను విస్తరించి చెప్పిరి. ఆమెగారు అజ్మీరుకు వెళ్లినపుడు హిందూ మహమ్మదీయుల ఐకమత్యమునకును, ఖిలాపత్తుయొక్క స్వాతంత్ర్యమునకును, ఇండియా దేశముయొక్క స్వరాజ్య ప్రాప్తికిని ప్రార్థించిరేగాని ఖైదులోనుండు తమ కొడుకుల విడుదలకై కొంచమైనను ప్రార్థించలేదు. సరోజినీదేవిగారు భోపాల్ బీగం ప్రభ్విణిగారికిగల శక్తి నాగరీకత, వివేకముల విషయమై సభికుల కనేకముగ వర్ణించిరి. తుర్కీ దేశమున స్త్రీల కిపుడు స్వాతంత్రమివ్వబడి యుండుటను చూడ మహమ్మదీయ స్త్రీల కికముందు మంచి కాలము ప్రాప్తించునని నమ్ముచున్నారము.

సర్వ సోదర భావము

ఈ అక్టోబర్, నవంబర్, డిశంబర్, మాసముల యందు లోకమంతటయు సర్వసోదరభావము వృద్ధియగునట్లు చేయుటకొక ప్రయత్నము జరిగియున్నది. విద్య, సంఘము, మతము, వ్యవహారములున్నగు జనులకు సమ్మంధించిన విషయములలో సోదరభావ మెట్లు ఆచరణకు తేవలయునో తెలియపరుచు కొన్ని కరపత్రములను అన్నిభాషలలోను ప్రచురించి యున్నారు.

సోదరభావము మనుష్యుల యందు మాత్రమే చూపవలసినదికాదు పశుపక్షి వృక్షాదులకు సయితము మనము సోదర భావమును చూపించవలసినదే. ఏలయన, వాటియందు సయితము భగవంతుని చైతన్యమున్నది. కేవలము స్త్రీ పక్షముగనుండు మన పత్రికలో స్త్రీ పురుషులకుగల సోదరభావము నెక్కువగ ప్రదర్శించవలసియున్నది. సోదరభావము పురుషులలో మాత్రము, లేక స్త్రీలలో మాత్రముండుట సులభమే. స్త్రీపురుషులు సమానులు, వారిరువురియందును ఆత్మ చైతన్యమున్నది, కావున వారు సమస్త విషయములయందును సోదరభావమును వర్తించవలయునను యంశమిపుడు తెలియదగియున్నది. లోకములో నింతవరకు స్త్రీలను వెనుకకు త్రోసియుండిరి. సర్వసోదరభావము వృద్ధి కావలయునన్న, స్త్రీలను పురుషులతో సమానముగా భావించి సమానమైన అవకాశములను, జవాబ్దారులను హక్కులను కల్పించవలయును. స్త్రీలే దేశవాసులైనను ఒక జాతికి చేరిన వారేగాన జాతి, మత, వర్ణ భేదముల నెంచక స్త్రీ సోదరత్వమును స్థాపింపవలయును. తరువాత స్త్రీ పురుషుల సోదర్వమును భావించుచు అది ఆచరణకు వచ్చులాగున చేయవలయును.

సర్వసోదర భావమునకు జయము కావలసినచో సమస్త ఉద్యమములయందును స్త్రీలను కలుపుకొని పనిచేయవలయును. నిజముగాను స్త్రీలు ప్రాణ పోషకులు, రోగ నివారకులు శాంతికి సహాయకులు. అయితే వారికీ [illegible] దానిని వచ్చునట్లు చేసి, నైజముగ [illegible] లు వికసింపుటకు అవకాశము [illegible] గలిగించినచో వారు [illegible] భావమున కెంతయో సహాయులగుదురు.